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श्री अरविन्द स्वाध्याय
संख्या 27
श्रीनगर (कश्मीर)



SRI AUROBINDO

KENA UPANISHAD

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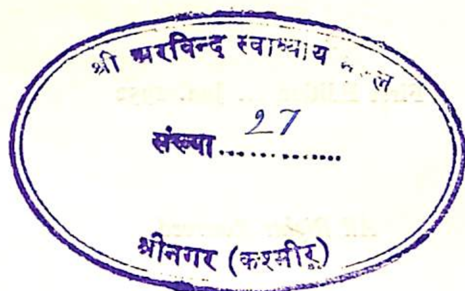
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SRI AUROBINDO ASHRAM
PONDICHERRY

PUBLISHERS:
SRI AUROBINDO ASHRAM
PONDICHERRY

First Published in the *Arya*, Vol. I, Nos. 11-12
and Vol. II, Nos. 1-12 (June 1915 to July 1916)

First Edition ... Jan. 1952

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SRI AUROBINDO ASHRAM
PONDICHERRY

PRINTED IN INDIA

729/9/51/3,000

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KENA UPANISHAD

TEXT AND TRANSLATION

First Part

केनेषितं पतति प्रेषितं मनः। केन प्राणः प्रथमः प्रैति युक्तः।
केनेषितां वाचमिमां वदन्ति। चक्षुः श्रोत्रं क उ देवो युनक्ति ॥१॥ [1]

1. By whom missioned falls the mind shot to its mark? By whom yoked does the first life-breath move forward on its paths? By whom impelled is this word that men speak? What god set eye and ear to their workings?

श्रोत्रस्य श्रोत्रं मनसो मनो यत्। वाचो ह वाचं स उ प्राणस्य प्राणः।
चक्षुषश्चक्षुरतिमुच्य धीराः। प्रेत्यास्माल्लोकादमृता भवन्ति ॥२॥ [2]

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[1] *keneṣitaṁ patati preṣitaṁ manaḥ.*
kena prāṇaḥ prathamaḥ praiti yuktaḥ.
keneṣitāṁ vācam imāṁ vadanti.
cakṣuḥ śrotraṁ ka u devo yunakti.

[2] *śrotrasya śrotraṁ manaso mano yat*
vāco ha vācaṁ sa u prāṇasya prāṇaḥ.
cakṣuṣaś cakṣur atimucya dhīrāḥ
pretyāsmāl lokād amṛtā bhavanti.

2. That which is hearing behind the hearing, mind of the mind, the word behind the speech, that too is life of the life-breath, sight behind the sight. The wise find their release beyond and passing forward from this world they become immortal.

न तत्र चक्षुर्गच्छति न वाग् गच्छति नो मनो।
न विद्मो न विजानीमो यथैतदनुशिष्यात्।
अन्यदेव तद्विदितादथो अविदितादधि।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥३॥[1]

3. There sight attains not, nor speech attains, nor the mind. We know not nor can we discern how one should teach of That; for it is other than the known, and it is above beyond the unknown; so have we heard from the men of old who have declared That to our understanding.

यद्वाचानभ्युदितं येन वागभ्युद्यते।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥४॥[2]

---

1 *na tatra cakṣur gacchati na vāg gacchati no mano*
na vidmo na vijānīmo yathaitad anuśiṣyāt.
anyadeva tad viditād atho aviditād adhi
iti śuśruma pūrveṣāṁ ye nas tad vyācacakṣire.

2 *yad vācānabhyuditaṁ yena vāg abhyudyate.*
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate.

4. That which remains unexpressed by the word, that by which the word is expressed, know that indeed to be the Brahman, not this which men follow after here.

यन्मनसा न मनुते येनाहुर्मनो मतम्।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥[1]

5. That which thinks not by the mind,* that by which the mind is thought, know That indeed to be the Brahman, not this which men follow after here.

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥६॥[2]

6. That which sees not with the eye,† that by which one sees the eye's seeings, know That indeed to be the Brahman, not this which men follow after here.

---

[1] *yan manasā na manute yenāhur mano mataṁ*
tadeva brahma tvaṁ viddhi nedaṁ yadidam upāsate.

[2] *yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati*
tadeva brahma tvaṁ viddhi nedaṁ yadidam upāsate.

* Or, "that which one thinks not with the mind."
† Or, "that which one sees not with the eye."

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥७॥[1]

7. That which hears not with the ear,* that by which hearing is heard, know That to be the Brahman, not this which men follow after here.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥८॥[2]

8. That which breathes not with the breath,† that by which the life-breath is led forward in its paths, know That indeed to be the Brahman, not this which men follow after here.

---

[1] *yacchrotreṇa na śṛṇoti yena śrotramidaṁ śrutam.*
tadeva brahma tvaṁ viddhi nedaṁ yadidam upāsate.

[2] *yat prāṇena na prāṇiti yena prāṇaḥ praṇīyate.*
tadeva brahma tvaṁ viddhi nedaṁ yadidam upāsate.

* Or, "that which one hears not with the ear."

† Or, "that which one breathes not (i.e. smells not) with the breath."

Second Part

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपं।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥१॥[1]

1. If thou thinkest that thou knowest It well, little indeed dost thou know the form of the Brahman. That of it which is thou, that of it which is in the gods, this thou hast to think out. I think It known.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥२॥[2]

2. I think not that I know It well and yet I know that It is not unknown to me. He of us who knows it, knows That; he knows that It is not unknown to him.

यस्यामतं तस्य मतं मतं यस्य न वेद सः।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥३॥[3]

---

[1] *yadi manyase suvedeti dabhram evāpi nūnaṁ tvaṁ vettha brahmaṇo rūpam yad asya tvaṁ yad asya deveṣvatha nu mīmāṁsyameva te manye viditaṁ.*

[2] *nāhaṁ manye suvedeti no na vedeti veda ca. yo nastad veda tadveda no na vedeti veda ca.*

[3] *yasyāmataṁ tasya mataṁ mataṁ yasya na veda saḥ avijñātaṁ vijānatāṁ vijñātam avijānatām.*

3. He by whom It is not thought out, has the thought of It; he by whom It is thought out, knows It not. It is unknown to the discernment of those who discern of It, by those who seek not to discern of It, It is discerned.

प्रतिबोधविदितं मतममृतत्वं हि विन्दते।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥४॥[1]

4. When it is known by perception that reflects it, then one has the thought of It, for one finds immortality; by the self one finds the force to attain and by the knowledge one finds immortality.

इह चेदवेदीदथ सत्यमस्ति। न चेदिहावेदीन्महती विनष्टिः।
भूतेषु भूतेषु विचित्य धीराः। प्रेत्यास्माल्लोकादमृता भवन्ति ॥५॥[2]

5. If here one comes to that knowledge, then one truly is; if here one comes not to the knowledge, then great is the perdition. The wise

---

[1] *pratibodhaviditaṁ matam amṛtatvaṁ hi vindate.*
ātmanā vindate vīryaṁ vidyayā vindate'mṛtam.

[2] *iha ced avedīd atha satyam asti*
na ced ihāvedīnmahatī vinaṣṭiḥ.
bhūteṣu bhūteṣu vicitya dhīrāḥ
pretyāsmāllokād amṛtā bhavanti.

distinguish That in all kinds of becomings and they pass forward from this world and become immortal.

THIRD PART

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त। त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥१॥[1]

1. The Eternal conquered for the gods and in that victory of the Eternal the gods came to greatness. This was what they saw, "Ours is this victory, ours is this greatness."

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥२॥[2]

2. That marked this thought of theirs; to them That became manifest. They could not discern of That, what was this mighty Daemon.

---

[1] *brahma ha devebhyo vijigye tasya ha brahmaṇo vijaye devā amahīyanta. ta aikṣantāsmākam evāyaṁ vijayo'smākaṁ evāyaṁ mahimeti.*

[2] *taddhaiṣāṁ vijajñau tebhyo ha prādurbabhūva. tanna vyajānata kimidaṁ yakṣamiti.*

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥३॥[1]

3. They said to Agni, "O Knower of all Births, this discern, what is this mighty Daemon." He said, "So be it."

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥४॥[2]

4. He rushed upon That; It said to him, "Who art thou?" "I am Agni," he said "and I am the Knower of all Births."

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं यदिदं पृथिव्यामिति ॥५॥[3]

5. "Since such thou art, what is the force in thee?" "Even all this I can burn, all this that is upon the earth."

---

[1] *te 'gnimabruvan jātaveda etad vijānīhi kimetad yakṣaṁiti tatheti.*

[2] *tad abhyadravat tamabhyavadat ko'sītyagnirvā ahamasmītyabravīj jātavedā vā ahamasmīti.*

[3] *tasmiṁstvayi kiṁ vīryamity apīdaṁ sarvaṁ daheyaṁ yad idaṁ pṛthivyāmiti.*

तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥६॥[1]

6. That set before him a blade of grass; "This burn." He went towards it with all his speed and he could not burn it. Even there he ceased, even thence he returned; "I could not discern of That, what is this mighty Daemon."

अथ वायुमब्रुवन् वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥७॥[2]

7. Then they said to Vayu, "O Vayu, this discern, what is this mighty Daemon." He said, "So be it."

तदभ्यद्रवत्तमभ्यवदत् कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥८॥[3]

8. He rushed upon That; It said to him,

---

[1] *tasmai tṛṇaṁ nidadhāvetaddaheti tad upapreyāya sarvajavena tanna śaśāka dagdhuṁ sa tata eva nivavṛte naitadaśakaṁ vijñātuṁ yadetad yakṣamiti.*

[2] *atha vāyum abruvan vāyavetad vijānīhi kim etad yakṣam iti tatheti.*

[3] *tadabhyadravat tamabhyavadat ko'sīti vāyurvā aham asmītyabravīn mātariśvā vā aham asmīti.*

"Who art thou?" "I am Vayu," he said, "and I am he that expands in the Mother of things."

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीयं यदिदं पृथिव्यामिति ॥९॥[1]

9. "Since such thou art, what is the force in thee?" "Even all this I can take for myself, all this that is upon the earth."

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥१०॥[2]

10. That set before him a blade of grass; "This take." He went towards it with all his speed and he could not take it. Even there he ceased, even thence he returned; "I could not discern of That, what is this mighty Daemon."

---

[1] *tasmiṁstvayi kiṁ vīryam ityapīdaṁ sarvam ādadīyaṁ yad idaṁ pṛthivyāmiti.*

[2] *tasmai tṛṇaṁ nidadhāvetad ādatsveti tad upapreyāya sarvajavena tanna śaśākādātuṁ sa tata eva nivavṛte naitad aśakaṁ vijñātuṁ yad etad yakṣamiti.*

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्यद्रवत् तस्मात्तिरोदधे ॥११॥[1]

11. Then they said to Indra," Master of plenitudes, get thou the knowledge, what is this mighty Daemon." He said, "So be it." He rushed upon That. That vanished from before him.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीम् तां होवाच किमेतद्यक्षमिति ॥१२॥[2]

12. He in the same ether came upon the Woman, even upon Her who shines out in many forms, Uma daughter of the snowy summits. To her he said, "What was this mighty Daemon?"

---

[1] *athendram abruvan maghavannetad vijānīhi kim etad yakṣamiti tatheti. tad abhyadravat tasmāt tirodadhe.*

[2] *sa tasminnevākāśe striyam ājagāma bahuśobhamānām umāṁ haimavatīṁ tāṁ hovāca kim etad yakṣamiti.*

Fourth Part

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदाञ्चकार ब्रह्मेति ॥१॥[1]

1. She said to him, "It is the Eternal. Of the Eternal is this victory in which ye shall grow to greatness." Then alone he came to know that this was the Brahman.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥२॥[2]

2. Therefore are these gods as it were beyond all the other gods, even Agni and Vayu and Indra, because they came nearest to the touch of That....*

---

[1] *sā brahmeti hovāca brahmaṇo vā etad vijaye mahīyadhvamiti tato haiva vidāñcakāra brahmeti.*

[2] *tasmād vā ete devā atitarāmivānyān devān yad agnirvāyurindras te hyenan nediṣṭhaṁ pasparśus te hyenat prathamo vidāñcakāra brahmeti.*

* By some mistake of early memorisers or later copyists the rest of the verse has become hopelessly corrupted. It runs, "They he first came to know that it was the Brahman," which is neither fact nor sense nor grammar. The close of the third verse has crept into and replaced the original close of the second.

तस्माद् वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥३॥[1]

3. Therefore is Indra as it were beyond all the other gods because he came nearest to the touch of That, because he first knew that it was the Brahman.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा इतीन्न्यमीमिषदा इत्यधिदैवतम् ॥४॥[2]

4. Now this is the indication of That,—as is this flash of the lightning upon us or as is this falling of the eye-lid, so in that which is of the gods.

अथाध्यात्मं यदेतद् गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णं सङ्कल्पः ॥५॥[3]

5. Then in that which is of the Self,—as the motion of this mind seems to attain to That

---

1 *tasmād vā indro'titarām ivānyān devān sa hyenan nediṣṭhaṁ pasparśa sa hyenat prathamo vidāñcakāra brahmeti.*

2 *tasyaiṣa ādeśo yad etad vidyuto vyadyutadā itīnnyamīmiṣadā ityadhidaivataṁ.*

3 *athādhyātmaṁ yad etad gacchatīva ca mano'nena caitad upasmaratyabhīkṣṇaṁ saṅkalpaḥ.*

and by it afterwards the will in the thought continually remembers It.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥६॥[1]

6. The name of That is "That Delight;" as That Delight one should follow after It. He who so knows That, towards him verily all existences yearn.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ७ ॥[2]

7. Thou hast said "Speak to me Upanishad";* spoken to thee is Upanishad. Of the Eternal verily is the Upanishad that we have spoken.

---

[1] *taddha tadvanaṁ nāma tadvanam ityupāsitavyaṁ sa ya etad evaṁ vedābhi haînaṁ sarvāṇi bhūtāni saṁvāñchanti.*

[2] *upaniṣadaṁ bho brūhītyuktā ta upaniṣad brāhmīṁ vāva ta upaniṣadam abrūmeti.*

* Upanishad means inner knowledge, that which enters into the final Truth and settles in it.

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वांगानि सत्यमायतनम् ॥८॥[1]

8. Of this knowledge austerity and self-conquest and works are the foundation, the Vedas are all its limbs, truth is its dwelling-place.

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥९॥[2]

9. He who knows this knowledge, smites evil away from him and in that vaster world and infinite heaven finds his foundation, yea, he finds his foundation.

---

[1] *tasyai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni satyam āyatanam.*

[2] *yo vā etām evaṁ vedāpahatya pāpmānam anante svarge loke jyeye pratitiṣṭhati pratitiṣṭhati.*

COMMENTARY

I

THE twelve great Upanishads are written round one body of ancient knowledge; but they approach it from different sides. Into the great kingdom of the Brahmavidya each enters by its own gates, follows its own path or detour, aims at its own point of arrival. The Isha Upanishad and the Kena are both concerned with the same grand problem, the winning of the state of Immortality, the relations of the divine, all-ruling, all-possessing Brahman to the world and to the human consciousness, the means of passing out of our present state of divided self, ignorance and suffering into the unity, the truth, the divine beatitude. As the Isha closes with the aspiration towards the supreme felicity, so the Kena closes with the definition of Brahman as the Delight and the injunction to worship and seek after That as the Delight. Nevertheless there is a variation in the starting-point, even in the standpoint, a certain sensible divergence in the attitude.

For the precise subject of the two Upanishads is not identical. The Isha is concerned with the whole problem of the world and life and works and the human destiny in their relation to the supreme truth of the

Brahman. It embraces in its brief eighteen verses most of the fundamental problems of Life and scans them swiftly with the idea of the supreme Self and its becomings, the supreme Lord and His workings as the key that shall unlock all gates. The oneness of all existences is its dominating note.

The Kena Upanishad approaches a more restricted problem, starts with a more precise and narrow inquiry. It concerns itself only with the relation of mind-consciousness to Brahman-consciousness and does not stray outside the strict boundaries of its subject. The material world and the physical life are taken for granted, they are hardly mentioned. But the material world and the physical life exist for us only by virtue of our internal self and our internal life. According as our mental instruments represent to us the external world, according as our vital force in obedience to the mind deals with its impacts and objects, so will be our outward life and existence. The world is for us what our mind and senses declare them to be; life is what our mentality determines that it shall become. The question is asked by the Upanishad, what then are these mental instruments? what is this mental life which uses the external? Are they the last witnesses, the supreme and final power? Is mind all or is this human existence only a veil of something greater, mightier, more remote and profound than itself?

The Upanishad replies that there is such a greater existence behind, which is to the mind and its instru-

ments, to the life-force and its workings what they are to the material world. Matter does not know Mind, Mind knows Matter; it is only when the creature embodied in Matter develops mind, becomes the mental being that he can know his mental self and know by that self Matter also in its reality to Mind. So also Mind does not know That which is behind it, That knows Mind; and it is only when the being involved in Mind can deliver out of its appearances his true Self that he can become That, know it as himself and by it know also Mind in its reality to that which is more real than Mind. How to rise beyond the mind and its instruments, enter into himself, attain to the Brahman becomes then the supreme aim for the mental being, the all-important problem of his existence.

For given that there is a more real existence than the mental existence, a greater life than the physical life, it follows that the lower life with its forms, and enjoyments which are all that men here ordinarily worship and pursue, can no longer be an object of desire for the awakened spirit. He must aspire beyond; he must free himself from this world of death and mere phenomena to become himself in his true state of immortality beyond them. Then alone he really exists when here in this mortal life itself he can free himself from the mortal consciousness and know and be the immortal and eternal. Otherwise he feels that he has lost himself, has fallen from his true salvation.

But this Brahman-consciousness is not represented by the Upanishad as something quite alien to the mental and physical world, aloof from it and in no way active or concerned with its activities. On the contrary, it is the Lord and ruler of all the world; the energies of the gods in the mortal consciousness are its energies; when they conquer and grow great, it is because Brahman has fought and won. This world therefore is an inferior action, a superficial representation of something infinitely greater, more perfect, more real than itself.

What is that something? It is the All-Bliss which is infinite being and immortal force. It is that pure and utter bliss and not the desires and enjoyments of this world which men ought to worship and to seek. How to seek it is the one question that matters; to follow after it with all one's being is the only truth and the only wisdom.

II

Mind is the agent of the lower or phenomenal consciousness; vital force or the life-breath, speech and the five senses of knowledge are the instruments of the mind. Prana, the life-force in the nervous system, is indeed the one main instrument of our mental consciousness; for it is that by which the mind receives the contacts of the physical world through the organs of knowledge, sight, hearing, smell, touch and taste, and reacts upon its object by speech and the other four organs of action; all these senses are dependent upon the nervous Life-force for their functioning. The Upanishad therefore begins by a query as to the final source or control of the activities of the Mind, Life-Force, Speech, Senses.

The question is, *kena*, by whom or what? In the ancient conception of the universe our material existence is formed from the five elemental states of Matter, the ethereal, aerial, fiery, liquid and solid; everything that has to do with our material existence is called the elemental, *adhibhauta*. In this material there move non-material powers manifesting through the Mind-Force and Life-Force that work upon Matter, and these are called Gods or Devas; everything that has to do with the working of the non-material in us is called *adhidaiva*, that which pertains to the Gods. But above the

non-material powers, containing them, greater than they is the Self or Spirit, *ātman*, and everything that has to do with this highest existence in us is called the spiritual, *adhyātma*. For the purpose of the Upanishads the *adhidaiva* is the subtle in us; it is that which is represented by Mind and Life as opposed to gross Matter; for in Mind and Life we have the characteristic action of the Gods.

The Upanishad is not concerned with the elemental, the *adhibhauta*; it is concerned with the relation between the subtle existence and the spiritual, the *adhidaiva* and *adhyātma*. But the Mind, the Life, the speech, the senses are governed by cosmic powers, by Gods, by Indra, Vayu, Agni. Are these subtle cosmic powers the beginning of existence, the true movers of mind and life, or is there some superior unifying force, one in itself behind them all?

By whom or what is the mind missioned and sent on its errand so that it falls on its object like an arrow shot by a skilful archer at its predetermined mark, like a messenger, an envoy sent by his master to a fixed place for a fixed object? What is it within us or without us that sends forth the mind on its errand? What guides it to its object?

Then there is the Life-force, the Prana, that works in our vital being and nervous system. The Upanishad speaks of it as the first or supreme Breath; elsewhere in the sacred writings it is spoken of as the chief Breath or the Breath of the mouth, *mukhya*, *āsanya*; it is that

which carries in it the Word, the creative expression. In the body of man there are said to be five workings of the life-force called the five Pranas. One specially termed Prana moves in the upper part of the body and is pre-eminently the breath of life, because it brings the universal Life-force into the physical system and gives it there to be distributed. A second in the lower part of the trunk, termed Apana, is the breath of death; for it gives away the vital force out of the body. A third, the Samana, regulates the interchange of these two forces at their meeting-place, equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions. A fourth, the Vyana, pervasive, distributes the vital energies throughout the body. A fifth, the Udana, moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit. None of these are the first or supreme Breath, although the Prana most nearly represents it; the Breath to which so much importance is given in the Upanishads, is the pure life-force itself,—first, because all the others are secondary to it, born from it and only exist as its special functions. It is imaged in the Veda as the Horse; its various energies are the forces that draw the chariots of the Gods. The Vedic image is recalled by the choice of the terms employed in the Upanishad, *yukta*, yoked, *praiti*, goes forward, as a horse driven by the charioteer advances in its path.

Who then has yoked this Life-force to the many workings of existence or by what power superior to itself does it move forward in its paths? For it is not primal, self-existent or its own agent. We are conscious of a power behind which guides, drives, controls, uses it.

The force of the vital breath enables us to bring up and speed outward from the body this speech that we use to express, to throw out into a world of action and new-creation the willings and thought-formations of the mind. It is propelled by Vayu, the life-breath; it is formed by Agni, the secret will-force and fiery shaping energy in the mind and body. But these are the agents. Who or what is the secret Power that is behind them, the master of the word that men speak, its real former and the origin of that which expresses itself?

The ear hears the sound, the eye sees the form; but hearing and vision are particular operations of the life-force in us used by the mind in order to put itself into communication with the world in which the mental being dwells and to interpret it in the forms of sense. The life-force shapes them, the mind uses them, but something other than the life-force and the mind enables them to shape and to use their objects and their instruments. What God sets eye and ear to their workings? Not Surya, the God of light, not Ether and his regions; for these are only conditions of vision and hearing.

The Gods combine, each bringing his contribution, the operations of the physical world that we observe as of the mental world that is our means of observation; but the whole universal action is one, not a sum of fortuitous atoms; it is one, arranged in its parts, combined in its multiple functionings by virtue of a single conscient existence which can never be constructed or put together (*akṛta*) but is, anterior to all these workings. The Gods work only by this Power anterior to themselves, live only by its life, think only by its thought, act only for its purposes. We look into ourselves and all things and become aware of it there, an "I", an "Is", a Self, which is other, firmer, vaster than any separate or individual being.

But since it is not anything that the mind can make its object or the senses throw into form for the mind, what then is it—or who? What absolute Spirit? What one, supreme and eternal Godhead? *Ko devaḥ.*

III

THE eternal question has been put which turns man's eyes away from the visible and the outward to that which is utterly within, away from the little known that he has become to the vast unknown he must yet grow into and be, because that is his Reality and out of all masquerade of phenomenon and becoming the Real Being must eventually deliver itself. The human soul once seized by this compelling direction can no longer be satisfied with looking forth at mortalities and seemings through those doors of the mind and sense which the Self-existent has made to open outward upon a world of forms; it is driven to gaze inward into a new world of realities.

Here in the world that man knows, he possesses something which, however imperfect and insecure, he yet values. For he aims at and to some extent he procures enlarged being, increasing knowledge, more and more joy and satisfaction and these things are so precious to him that for what he can get of them he is ready to pay the price of continual suffering from the shock of their opposites. If then he has to abandon what he here pursues and clasps, there must be a far more powerful attraction drawing him to the Beyond, a secret offer of something so great as to be a full reward for all possible renunciation that can be

demanded of him here. This is offered,—not an enlarged becoming, but infinite being; not always relative piecings of knowledge mistaken in their hour for the whole of knowledge, but the possession of our essential consciousness and the flood of its luminous realities; not partial satisfactions, but *the* delight. In a word, Immortality.

The language of the Upanishad makes it strikingly clear that it is no metaphysical abstraction, no void Silence, no indeterminate Absolute which is offered to the soul that aspires, but rather the absolute of all that is possessed by it here in the relative world of its sojourning. All here in the mental is a growing light, consciousness and life; all there in the supramental is an infinite life, light and consciousness. That which is here shadowed, is there found; the incomplete here is there the fulfilled. The Beyond is not an annullation, but a transfiguration of all that we are here in our world of forms; it is sovran Mind of this mind, secret Life of this life, the absolute Sense which supports and justifies our limited senses.

We renounce ourselves in order to find ourselves; for in the mental life there is only a seeking, but never an ultimate finding till mind is overpassed. Therefore there is behind all our mentality a perfection of ourselves which appears to us as an antinomy and contrast to what we are. For here we are a constant becoming; there we possess our eternal being. Here we conceive of ourselves as a changeful consciousness

developed and always developing by a hampered effort in the drive of Time; there we are an immutable consciousness of which Time is not the master but the instrument as well as the field of all that it creates and watches. Here we live in an organisation of mortal consciousness which takes the form of a transient world; there we are liberated into the harmonies of an infinite self-seeing which knows all world in the light of the eternal and immortal. The Beyond is our reality; that is our plenitude; that is the absolute satisfaction of our self-existence. It is immortality and it is "That Delight."

Here in our imprisoned mentality the ego strives to be master and possessor of its inner field and its outer environment, yet cannot hold anything to enjoy it, because it is not possible really to possess what is not-self to us. But there in the freedom of the eternal our self-existence possesses without strife by the sufficient fact that all things are itself. Here is the apparent man, there the real man, the Purusha: here are gods, there is the Divine: here is the attempt to exist, Life flowering out of an all-devouring death, there Existence itself and a dateless immortality.

The answer that is thus given is involved in the very form of the original question. The Truth behind Mind, Life, Sense must be that which controls by exceeding it; it is the Lord, the all-possessing Deva. This was the conclusion at which the Isha Upanishad arrived by the synthesis of all existences; the Kena arrives at

it by the antithesis of one governing self-existence to all this that exists variously by another power of being than its own. Each follows its own method for the resolution of all things into the one Reality, but the conclusion is identical. It is the All-possessing and All-enjoying, who is reached by the renunciation of separate being, separate possession and separate delight.

But the Isha addresses itself to the awakened seeker; it begins therefore with the all-inhabiting Lord, proceeds to the all-becoming Self and returns to the Lord as the Self of the cosmic movement, because it has to justify works to the seeker of the Uncreated and to institute a divine life founded on the joy of immortality and on the unified consciousness of the individual made one with the universal. The Kena addresses itself to the soul still attracted by the external life, not yet wholly awakened nor wholly a seeker; it begins therefore with the Brahman as the Self beyond Mind and proceeds to the Brahman as the hidden Lord of all our mental and vital activities, because it has to point this soul upward beyond its apparent and outward existence. But the two opening chapters of the Kena only state less widely from this other view-point the Isha's doctrine of the Self and its becomings; the last two repeat in other terms of thought the Isha's doctrine of the Lord and His movement.

IV

THE Upanishad first affirms the existence of this profounder, vaster, more puissant consciousness behind our mental being. That, it affirms, is Brahman. Mind, Life, Sense, Speech are not the utter Brahman; they are only inferior modes and external instruments. Brahman-consciousness is our real self and our true existence.

Mind and body are not our real self; they are mutable formations or images which we go on constructing in the drive of Time as a result of the mass of our past energies. For although those energies seem to us to lie dead in the past because their history is behind us, yet are they still existent in their mass and always active in the present and the future.

Neither is the ego-function our real self. Ego is only a faculty put forward by the discriminative mind to centralise round itself the experiences of the sense-mind and to serve as a sort of lynch-pin in the wheel which keeps together the movement. It is no more than an instrument, although it is true that so long as we are limited by our normal mentality, we are compelled by the nature of that mentality and the purpose of the instrument to mistake our ego-function for our very self.

Neither is it the memory that constitutes our real self. Memory is another instrument, a selective instru-

ment for the practical management of our conscious activities. The ego-function uses it as a rest and support so as to preserve the sense of continuity without which our mental and vital activities could not be organised for a spacious enjoyment by the individual. But even our mental self comprises and is influenced in its being by a host of things which are not present to our memory, are subconscious and hardly grasped at all by our surface existence. Memory is essential to the continuity of the ego-sense, but it is not the constituent of the ego-sense, still less of the being.

Neither is moral personality our real self. It is only a changing formation, a pliable mould framed and used by our subjective life in order to give some appearance of fixity to the constantly mutable becoming which our mental limitations successfully tempt us to call ourselves.

Neither is the totality of that mutable conscious becoming, although enriched by all that subconsciously underlies it, our real self. What we become is a fluent mass of life, a stream of experience pouring through time, a flux of Nature upon the crest of which our mentality rides. What we are is the eternal essence of that life, the immutable consciousness that bears the experience, the immortal substance of Nature and mentality.

For behind all and dominating all that we become and experience, there is something that originates, uses, determines, enjoys, yet is not changed by its ori-

gination, not affected by its instruments, not determined by its determinations, not worked upon by its enjoyings. What that is, we cannot know unless we go behind the veil of our mental being which knows only what is affected, what is determined, what is worked upon, what is changed. The mind can only be aware of that as something which we indefinably are, not as something which it definably knows. For, the moment our mentality tries to fix this something, it loses itself in the flux and the movement, grasps at parts, functions, fictions, appearances which it uses as planks of safety in the welter or tries to cut out a form from the infinite and say, "This is I". In the words of the Veda, "when the mind approaches That and studies it, That vanishes."

But behind the Mind is this other or Brahman-consciousness, Mind of our mind, Sense of our senses, Speech of our speech, Life of our life. Arriving at that, we arrive at Self; we can draw back from mind the image into Brahman the Reality.

But what differentiates that real from this apparent self? Or—since we can say no more than we have said already in the way of definition, since we can only indicate that "That" is not what "this" is, but is the mentally inexpressible absolute of all that is here,—what is the relation of this phenomenon to that reality? For it is the question of the relation that the Upanishad makes its starting-point; its opening question assumes that there is a relation and that the reality originates and governs the phenomenon.

Obviously, Brahman is not a thing subject to our mind, senses, speech or life-force; it is no object seen, heard, expressed, sensed, formed by thought, nor any state of body or mind that we become in the changing movement of the life. But the thought of the Upanishad attempts to awaken deeper echoes from our gulfs than this obvious denial of the mental and sensuous objectivity of the Brahman. It affirms that not only is it not an object of mind or a formation of life, but it is not even dependent on our mind, life and senses for the exercise of its lordship and activity. It is that which does not think by the mind, does not live by the life, does not sense by the senses, does not find expression in the speech, but rather makes these things themselves the object of its superior, all-comprehending, all-knowing consciousness.

Brahman thinks out the mind by that which is beyond mind; it sees the sight and hears the hearing by that absolute vision and audition which are not phenomenal and instrumental but direct and inherent; it forms our expressive speech out of its creative word; it speeds out this life we cling to from that eternal movement of its energy which is not parcelled out into forms but has always the freedom of its own inexhaustible infinity.

Thus the Upanishad begins its reply to its own question. It first describes Brahman as Mind of the mind, Sight of the sight, Hearing of the hearing, Speech of the speech, Life of the life. It then takes up each of

these expressions and throws them successively into a more expanded form so as to suggest a more definite and ample idea of their meaning, so far as that can be done by words. To the expression "Mind of the mind" corresponds the expanded phrase "That which thinks not with the mind, that by which mind is thought" and so on with each of the original descriptive expressions to the closing definition of the Life behind this life as "That which breathes not with the life-breath, that by which the life-power is brought forward into its movement."

And each of these exegetic lines is emphasised by the reiterated admonition, "That Brahman seek to know and not this which men follow after here." Neither Mind, Life, Sense and Speech nor their objects and expressions are the Reality which we have to know and pursue. True knowledge is of That which forms these instruments for us but is itself independent of their utilities. True possession and enjoyment is of that which, while it creates these objects of our pursuit, itself makes nothing the object of its pursuit and passion, but is eternally satisfied with all things in the joy of its immortal being.

V

The Upanishad, reversing the usual order of our logical thought which would put Mind and Sense first or Life first and Speech last as a subordinate function, begins its negative description of Brahman with an explanation of the very striking phrase, Speech of our speech. And we can see that it means a Speech beyond ours, an absolute expression of which human language is only a shadow and as if an artificial counterfeit. What idea underlies this phrase of the Upanishad and this precedence given to the faculty of speech?

Continually, in studying the Upanishads, we have to divest ourselves of modern notions and to realise as closely as possible the associations that lay behind the early Vedantic use of words. We must recollect that in the Vedic system the Word was the creatrix; by the Word Brahma creates the forms of the universe. Moreover, human speech at its highest merely attempts to recover by revelation and inspiration an absolute expression of Truth which already exists in the Infinite above our mental comprehension. Equally, then, must that Word be above our power of mental construction.

All creation is expression by the Word; but the form which is expressed is only a symbol or representation of the thing which is. We see this in human speech

which only presents to the mind a mental form of the object; but the object it seeks to express is itself only a form or presentation of another Reality. That reality is Brahman. Brahman expresses by the Word a form or presentation of himself in the objects of sense and consciousness which constitute the universe, just as the human word expresses a mental image of those objects. That Word is creative in a deeper and more original sense than human speech and with a power of which the utmost creativeness of human speech can be only a far-off and feeble analogy.

The word used here for utterance means literally a raising up to confront the mind. Brahman, says the Upanishad, is that which cannot be so raised up before the mind by speech.

Human speech, as we see, raises up only the presentation of a presentation, the mental figure of an object which is itself only a figure of the sole Reality, Brahman. It has indeed a power of new creation, but even that power only extends to the creation of new mental images, that is to say, of adaptive formations based upon previous mental images. Such a limited power gives no idea of the original creative puissance which the old thinkers attributed to the divine Word.

If, however, we go a little deeper below the surface, we shall arrive at a power in human speech which does give us a remote image of the original creative Word. We know that vibration of sound has the power to create —and to destroy—forms; this is a commonplace of

modern Science. Let us suppose that behind all forms there has been a creative vibration of sound.

Next, let us examine the relation of human speech to sound in general. We see at once that speech is only a particular application of the principle of sound, a vibration made by pressure of the breath in its passage through the throat and mouth. At first, beyond doubt, it must have been formed naturally and spontaneously to express the emotions created by an object or occurrence and only afterwards seized upon by the mind to express first the idea of the object and then ideas about the object. The value of speech would therefore seem to be only representative and not creative.

But, in fact, speech is creative. It creates forms of emotion, mental images and impulses of action. The ancient Vedic theory and practice extended this creative action of speech by the use of the Mantra. The theory of the Mantra is that it is a word of power born out of the secret depths of our being where it has been brooded upon by a deeper consciousness than the mental, framed in the heart and not constructed by the intellect, held in the mind, again concentrated on by the waking mental consciousness and then thrown out silently or vocally—the silent word is perhaps held to be more potent than the spoken—precisely for the work of creation. The Mantra can not only create new subjective states in ourselves, alter our psychical being, reveal knowledge and faculties we did not before possess, can not only produce similar results in other

minds than that of the user, but can produce vibrations in the mental and vital atmosphere which result in effects, in actions and even in the production of material forms on the physical plane.

As a matter of fact, even ordinarily, even daily and hourly we do produce by the word within us thought-vibrations, thought-forms which result in corresponding vital and physical vibrations, act upon ourselves, act upon others, and end in the indirect creation of actions and of forms in the physical world. Man is constantly acting upon man both by the silent and the spoken word and he so acts and creates, though less directly and powerfully even in the rest of Nature. But because we are stupidly engrossed with the external forms and phenomena of the world and do not trouble to examine its subtle and non-physical processes, we remain ignorant of all this field of science behind.

The Vedic use of the Mantra is only a conscious utilisation of this secret power of the word. And if we take the theory that underlies it together with our previous hypothesis of a creative vibration of sound behind every formation, we shall begin to understand the idea of the original creative Word. Let us suppose a conscious use of the vibrations of sound which will produce corresponding forms or changes of form. But Matter is only, in the ancient view, the lowest of the planes of existence. Let us realise then that a vibration of sound on the material plane presupposes

a corresponding vibration on the vital without which it could not have come into play; that, again, presupposes a corresponding originative vibration on the mental; the mental presupposes a corresponding originative vibration on the supramental at the very root of things. But a mental vibration implies thought and perception and a supramental vibration implies a supreme vision and discernment. All vibration of sound on that higher plane is, then, instinct with and expressive of this supreme discernment of a truth in things and is at the same time creative, instinct with a supreme power which casts into forms the truth discerned and eventually, descending from plane to plane, reproduces it in the physical form or object created in Matter by etheric sound. Thus we see that the theory of creation by the Word which is the absolute expression of the Truth, and the theory of the material creation by sound-vibration in the ether correspond and are two logical poles of the same idea. They both belong to the same ancient Vedic system.

This, then, is the supreme Word, Speech of our speech. It is vibration of pure Existence, instinct with the perceptive and originative power of infinite and omnipotent consciousness, shaped by the Mind behind mind into the inevitable word of the Truth of things; out of whatever substance on whatever plane, the form or physical expression emerges by its creative agency. The Supermind using the Word is the creative Logos.

The Word has its seed-sounds—suggesting the eternal syllable of the Veda, A U M, and the seed-sounds of the Tantriks—which carry in them the principles of things; it has its forms which stand behind the revelatory and inspired speech that comes to man's supreme faculties, and these compel the forms of things in the universe; it has its rhythms,—for it is no disordered vibration, but moves out into great cosmic measures,—and according to the rhythm is the law, arrangement, harmony, processes of the world it builds. Life itself is a rhythm of God.

But what is it that is expressed or raised up before the consciousness by the Word in the world? Not Brahman, but forms and phenomena of Brahman. Brahman is not, cannot be expressed by the Word; he does not use the word to express himself, but is known to his own self-awareness and even the truths of himself that stand behind the forms of cosmic things are always self-expressed to his eternal vision. Speech creates, expresses, but is itself only a creation and expression. Brahman is not expressed by speech, but speech is itself expressed by Brahman.

Therefore it is not the happenings and phenomena of the world that we have to accept finally as our object of pursuit, but That which brings out from itself the Word by which they were thrown into form for our observation by the consciousness and for our pursuit by the will. In other words, the supreme Existence that has originated all.

Human speech is only a secondary expression and at its highest a shadow of the divine Word, of the seed-sounds, the satisfying rhythms, the revealing forms of sound that are the omniscient and omnipotent speech of the eternal Thinker, Harmonist, Creator. The highest inspired speech to which the human mind can attain, the word most unanalysably expressive of supreme truth, the most puissant syllable or *mantra* can only be its far-off representation.

VI

As the Upanishad asserts a speech behind this speech, which is the expressive aspect of the Brahman-consciousness, so it asserts a Mind behind this mind which is its cognitive aspect. And as we asked ourselves what could be the rational basis for the theory of the divine Word superior to our speech, so we have now to ask ourselves what can be the rational basis for this theory of a cognitive faculty or principle superior to Mind. We may say indeed that if we grant a divine Word creative of all things, we must also grant a divine Mind cognitive of the Word and of all that it expresses. But this is not a sufficient foundation; for the theory of the divine Word presents itself only as a rational possibility. A cognition higher than Mind presents itself on the other hand as a necessity which arises from the very nature of Mind itself, a necessity from which we cannot logically escape.

In the ancient system which admitted the soul's survival of the body, Mind was the man, in a very profound and radical sense of the phrase. It is not only that the human being is the one reasoning animal upon earth, the thinking race; he is essentially the mental being in a terrestrial body, the *manu*. Quite apart from the existence of a soul or self one in all creatures, the body is not even the phenomenal self of man; the

physical life also is not himself; both may be dissolved, man will persist. But if the mental being also is dissolved, man as man ceases to be; for this is his centre and the nodus of his organism.

On the contrary, according to the theory of a material evolution upheld by modern Science, man is only Matter that has developed mind by an increasing sensibility to the shocks of its environment; and Matter being the basis of existence, there is nothing, except the physical elements, that can survive the dissolution of the body. But this formula is at most the obverse and inferior side of a much larger truth. Matter could not develop Mind if in or behind the force that constitutes physical forms there were not already a principle of Mind striving towards self-manifestation. The will to enlighten and consciously govern the life and the form must have been already existent in that which appears to us inconscient before mind was evolved. For, if there were no such necessity of Mind in Matter, if the stuff of mentality were not there already and the will to mentalise, Mind could not possibly have evolved.

But in the mere chemical elements which go to constitute material forms or in electricity or in any other purely physical factor, whatever unconscious will or sensation they may be possessed by or possess, we can discover nothing which could explain the emergence of conscious sensation, which could constitute a will towards the evolution of thought or which could impose the necessity of such an evolution on inconscient phy-

sical substance. It is not then in the form of Matter itself, but in the Force which is at work in Matter, that we must seek the origin of Mind. That Force must either be itself conscient or contain the grain of mental consciousness inherent in its being and therefore the potentiality and indeed the necessity of its emergence. This imprisoned consciousness, though originally absorbed in the creation first of forms and then of physical relations and reactions between physical forms, must still have held in itself from the beginning, however long kept back and suppressed, a will to the ultimate enlightenment of these relations by the creation of corresponding conscious or mental values. Mind is then a concealed necessity which the subconscient holds in itself from the commencement of things; it is the thing that must emerge once the attractions and repulsions of Matter begin to be established; it is the suppressed secret and cause of the reactions of life in the metal, plant and animal.

If, on the other hand, we say that Mind in some such secret and suppressed form is not already existent in Matter, we must then suppose that it exists outside Matter and embraces it or enters into it. We must suppose a mental plane of existence which presses upon the physical and tends to possess it. In that case the mental being would be in its origin an entity which is formed outside the material world; but it prepares in that world bodies which become progressively more and more able to house and express Mind. We may

image it forming, entering into and possessing the body, breaking into it, as it were,—as the Purusha in the Aitareya Upanishad is said to form the body and then to enter in by breaking open a door in Matter. Man would in this view be a mental being incarnate in the living body who at its dissolution leaves it with full possession of his mentality.

The two theories are far from being incompatible with each other; they can be viewed as complements forming a single truth. For the involution of Mind, its latency in the material Force of the physical universe and in all its movements does not preclude the existence of a mental world beyond and above the reign of the physical principle. In fact, the emergence of such a latent Mind might well depend upon and would certainly profit by the aid and pressure of forces from a supraphysical kingdom, a mental plane of existence.

There are always two possible views of the universe. The one supposes, with modern Science, Matter to be the beginning of things and studies everything as an evolution from Matter; or, if not Matter, then, with the Sankhya philosophy, an indeterminate inconscient active Force or Prakriti of which even mind and reason are operations,—the conscious soul, if any exists, being a quite different and, although conscient, yet inactive entity. The other supposes the conscious soul, the Purusha, to be the material as well as the cause of the universe and Prakriti to be only its Shakti or the Force of its conscious being which operates upon itself

as the material of forms.[1] The latter is the view of the Upanishads. Certainly, if we study the material world only, excluding all evidence of other planes as a dream or a hallucination, if we equally exclude all evidence of operations in mind which exceed the material limitation and study only its ordinary equation with Matter, we must necessarily accept the theory of Matter as the origin and as the indispensable basis and continent. Otherwise, we shall be irresistibly led towards the early Vedantic conclusions.

However this may be, even from the standpoint of the sole material world Man in the substance of his manhood is a mind occupying and using the life of the body—a mind that is greater than the Matter in which it has emerged. He is the highest expression of the Will in the material universe; the Force that has built up the worlds, so far as we are able to judge of its intention from its actual operations as we see them in their present formula upon earth, arrives in him at the thing it was seeking to express. It has brought out the hidden principle of Mind that now operates consciously and intelligently on the life and the body. Man is the satisfaction of the necessity which Nature bore secretly in her from the very commencement of her works; he is the highest possible Name or Numen on this planet; he is the realised terrestrial godhead.

[1]For example, the Aitareya Upanishad which shows us the Atman or Self using the Purusha as that in which all the operations of Nature are formed.

But all this is true only if we assume that for Nature's terrestrial activities Mind is the ultimate formula. In reality and when we study more deeply the phenomena of consciousness, the facts of mentality, the secret tendency, aspiration and necessity of man's own nature, we see that he cannot be the highest term. He is the highest realised here and now; he is not the highest realisable. As there is something below him, so there is something, if even only a possibility, above. As physical Nature concealed a secret beyond herself which in him she has released into creation, so he too conceals a secret beyond himself which he in turn must deliver to the light. That is his destiny.

This must necessarily be so because Mind too is not the first principle of things and therefore cannot be their last possibility. As Matter contained Life in itself, contained it as its own secret necessity and had to be delivered of that birth, and as Life contained Mind in itself, contained it as its own secret necessity and had to be delivered of the birth it held, so Mind too contains in itself that which is beyond itself, contains it as its own secret necessity and presses to be delivered, it also, of this supreme birth.

What is the rational necessity which forbids us to suppose Mind to be Nature's last birth and compels us to posit something beyond it of which itself is the indication? A consideration of the nature and working of mentality supplies us with the answer. For mentality is composed of three principal elements, thought, will

and sensation. Sensation may be described as an attempt of divided consciousness to seize upon its object and enjoy it, thought as its attempt to seize upon the truth of the object and possess it, will as its attempt to seize upon the potentiality of the object and use it. At least these three things are such an attempt in their essentiality, in their instinct, in their subconscious purpose. But obviously the attempt is imperfect in its conditions and its success; its very terms indicate a barrier, a gulf, an incapacity. As Life is limited and hampered by the conditions of its synthesis with Matter, so Mind is limited and hampered by the conditions of its synthesis with Life in Matter. Neither Matter nor Life has found anything proper to their own formula which could help to conquer or sufficiently expand its limitations; they have been compelled each to call in a new principle, Matter to call into itself Life, Life to call into itself Mind. Mind also is not able to find anything proper to its own formula which can conquer or sufficiently expand the limitations imposed upon its workings, Mind also has to call in a new principle beyond itself, freer than itself and more powerful.

In other words, Mind does not exhaust the possibilities of consciousness and therefore cannot be its last and highest expression. Mind tries to arrive at Truth and succeeds only in touching it imperfectly with a veil between; there must be in the nature of things a faculty or principle which sees the Truth unveiled, an eternal faculty of knowledge which corresponds to the eternal

fact of the Truth. There is, says the Veda, such a principle; it is the Truth-Consciousness which sees the truth directly and is in possession of it spontaneously. Mind labours to effect the will in it and succeeds only in accomplishing partially, with difficulty and insecurely the potentiality at which it works; there must be a faculty or principle of conscious effective force which corresponds to the unconscious automatic principle of self-fulfilment in Nature, and this principle must be sought for in the form of consciousness that exceeds Mind. Mind, finally, aspires to seize and enjoy the essential delight-giving quality, the *rasa* of things, but it succeeds only in attaining to it indirectly, holding it in an imperfect grasp and enjoying it externally and fragmentarily; there must be a principle which can attain directly, hold rightly, enjoy intimately and securely. There is, says the Veda, an eternal Bliss-consciousness which corresponds to the eternal *rasa* or essential delight-giving quality of all experience and is not limited by the insecure approximations of the sense in Mind.

If, then, such a deeper principle of consciousness exists, it must be that and not mind which is the original and fundamental intention concealed in Nature and which eventually and somewhere must emerge. But is there any reason for supposing that it must emerge here and in Mind, as Mind has emerged in Life and Life in Matter? We answer in the affirmative because Mind has in itself, however obscurely, that tendency, that aspiration and, at bottom, that necessity. There is one

law from the lowest to the highest. Matter, when we examine it closely, proves to be instinct with the stuff of Life—the vibrations, actions and reactions, attractions and repulsions, contractions and expansions, the tendencies of combination, formation and growth which are the very substance of life; but the visible principle of life can only emerge when the necessary material conditions have been prepared which will permit it to organise itself in Matter. So also Life is instinct with the stuff of Mind, abounds with an unconscious[1] sensation, will, intelligence, but the visible principle of Mind can only emerge when the necessary vital conditions have been prepared which will permit it to organise itself in living Matter. Mind too is instinct with the stuff of supermind—sympathies, unities, intuitions, emergences of pre-existent knowledge, inherent self-effectivities of will which disguise themselves in a mental form; but the visible principle of Supermind can only emerge when the necessary mental conditions are prepared which will permit it to organise itself in man, the mental living creature.

This necessary preparation is proceeding in human development as the corresponding preparations were developed in the lower stages of the evolution,—with the same gradations, retardations, inequalities; but still it is more enlightened, increasingly self-

[1] I use the language of the materialist Haeckel in spite of its paradoxical form.

conscious, nearer to a conscious sureness. And the very fact that this progress is attended by less carefulness in details, less timidity of error, a less conservative attachment to the step gained gives us the hope and almost the assurance that when the new principle emerges it will not be by the creation of a new and quite different type which will leave the rest of mankind in the same position to it as are the animals to man, but by the elevation of humanity as a whole to a higher level. For Man, first among Nature's children, has shown the capacity to change himself by his own effort and the conscious aspiration to transcend.

These considerations justify to the reason the idea of a Mind beyond our mind, but only as a final evolution out of Matter. The Upanishad, however, enthrones it as the already existing creator and ruler of Mind; it is a secret principle already conscient and not merely contained inconsciently in the very stuff of things. But this is the natural conclusion—even apart from spiritual experience—from the nature of the supramental principle. For it is at its highest an eternal knowledge, will, bliss and conscious being and it is more reasonable to conclude that it is eternally conscious, though we are not conscious of it, and the source of the universe, than that it is eternally inconscient and only becomes conscient in Time as a result of the universe. Our inconscience of it is no proof that it is inconscient of us: and yet our incapacity is the only real basis left for the denial of an eternal Mind

beyond mind superior to its creations and originative of the cosmos.

All other foundations for the rejection of this ancient wisdom have disappeared or are disappearing before the increasing light of modern knowledge.

VII

We arrive then at this affirmation of an all-cognitive principle superior to Mind and exceeding it in nature, scope and capacity. For the Upanishad affirms a Mind beyond mind as the result of intuition and spiritual experience and its existence is equally a necessary conclusion from the facts of the cosmic evolution. What then is this Mind beyond mind? how does it function? or by what means shall we arrive at the knowledge of it or possess it?

The Upanishad asserts about this supreme cognitive principle, first, that it is beyond the reach of mind and the senses; secondly, that it does not itself think with the mind; thirdly, that it is that by which mind itself is thought or mentalised; fourthly, that it is the very nature or description of the Brahman-consciousness.

When we say, however, that "Mind of mind" is the nature or description of the Brahman-consciousness, we must not forget that the absolute Brahman in itself is unknowable and therefore beyond description. It is unknowable, not because it is a void and capable of no description except that of nothingness, nor because, although positive in existence, it has no content or quality, but because it is beyond all things that our knowledge can conceive and because the methods of ideation and expression proper to our mentality do not apply to

it. It is the absolute of all things that we know and of each thing that we know and yet nothing nor any sum of things can exhaust or characterise its essential being. For its manner of being is other than that which we call existence; its unity resists all analysis, its multiple infinities exceed every synthesis. Therefore it is not in its absolute essentiality that it can be described as Mind of the mind, but in its fundamental nature in regard to our mental existence. Brahman-consciousness is the eternal outlook of the Absolute upon the relative.

But even of this outlook we may say that it is beyond the reach of mind and speech and senses. Yet mind, speech and senses seem to be our only available means for acquiring and expressing knowledge. Must we not say then that this Brahman-consciousness also is unknowable and that we can never hope to know it or possess it while in this body? Yet the Upanishad commands us to *know* this Brahman and by knowledge to possess it—for the knowledge intended by the words *viddhi, avedīt*, is a knowledge that discovers and takes possession,—and it declares later on that it is here, in this body and on this earth that we must thus possess Brahman in knowledge, otherwise great is the perdition. A good deal of confusion has been brought into the interpretation of this Upanishad by a too trenchant dealing with the subtlety of its distinctions between the knowability and the unknowability of the Brahman. We must therefore try to observe exactly what the Upanishad says and especially to seize the whole of its

drift by synthetic intuition rather than cut up its meaning so as to make it subject to our logical mentality.

The Upanishad sets out by saying that this Ruler of the mind, senses, speech and life is Mind of our mind, Life of our life, Sense of our senses, Speech of our speech; and it then proceeds to explain what it intends by these challenging phrases. But it introduces between the description and the explanation a warning that neither the description nor the explanation must be pushed beyond their proper limits or understood as more than guide-posts pointing us towards our goal. For neither Mind, Speech nor Sense can travel to the Brahman; therefore Brahman must be beyond all these things in its very nature, otherwise it would be attainable by them in their function. The Upanishad, although it is about to teach of the Brahman, yet affirms, "we know not nor can discern how one should teach of it." The two Sanskrit words that are here used, *vidmaḥ* and *vijānīmaḥ*, seem to indicate the one a general grasp and possession in knowledge, the other a total comprehension in whole and detail, by synthesis and analysis. The reason of this entire inability is next given, "because Brahman is other than the known and is there over the unknown," possessing it and, as it were, presiding over it. The known is all that we grasp and possess by our present mentality; it is all that is not the supreme Brahman but only form and phenomenon of it to our sense and mental cognition. The unknown is that which is beyond the

known and though unknown, is not unknowable if we can enlarge our faculties or attain to others that we do not yet possess.

Yet the Upanishad next proceeds to maintain and explain its first description and to enjoin on us the knowledge of the Brahman which it so describes. This contradiction is not at once reconciled; it is only in the second chapter that the difficulty is solved and only in the fourth that the means of knowledge are indicated. The contradiction arises from the nature of knowledge itself which is a relation between the consciousness that seeks and the consciousness that is sought; where that relation disappears, knowledge is replaced by sheer identity. In what we call existence, the highest knowledge can be no more than the highest relation between that which seeks and that which is sought, and it consists in a modified identity through which we may pass beyond knowledge to the absolute identity. This metaphysical distinction is of importance because it prevents us from mistaking any relation in knowledge for the absolute and from becoming so bound by our experience as to lose or miss the fundamental awareness of the absolute which is beyond all possible description and behind all formulated experience. But it does not render the highest relation in knowledge, the modified identity in experience worthless or otiose. On the contrary, it is that we must aim at as the consummation of our existence in the world. For if we possess it without being limited by it,—and if we are limited by

it we have not true possession of it,—then in and through it we shall, even while in this body, remain in touch with the Absolute.

The means for the attainment of this highest knowledge is the constant preparation of the mind by the admission into it of a working higher than itself until the mind is capable of giving itself up to the supramental action which exceeds it and which will finally replace it. In fact, Mind also has to follow the law of natural progression which has governed our evolution in this world from Matter into Life and Life into Mind. For just as life-consciousness is beyond the imprisoned material being and unattainable by it through its own instruments, so this supramental consciousness is beyond the divided and dividing nature of Mind and unattainable by it through its own instruments. But as Matter is constantly prepared for the manifestation of Life until Life is able to move in it, possess it, manage in it its own action and reaction, and as Life is constantly prepared for the manifestation of Mind until Mind is able to use it, enlighten its actions and reactions by higher and higher mental values, so must it be with Mind and that which is beyond Mind.

And all this progression is possible because these things are only different formations of one being and one consciousness. Life only reveals in Matter that which is involved in Matter, that which is the secret meaning and essence of Matter. It reveals, as it were,

to material existence its own soul, its own end. So too Mind reveals in Life, all that Life means, all that it obscurely is in essence but cannot realise because it is absorbed in its own practical motion and its own characteristic form. So also Supermind must intervene to reveal Mind to itself, to liberate it from its absorption in its own practical motion and characteristic form and enable the mental being to realise that which is the hidden secret of all its formal practice and action. Thus shall man come to the knowledge of that which rules within him and missions his mind to its mark, sends forth his speech, impels the life-force in its paths and sets his senses to their workings.

This supreme cognitive principle does not think by the mind. Mind is to it an inferior and secondary action, not its own proper mode. For Mind, based on limitation and division, can act only from a given centre in the lower and obscured existence; but Supermind is founded on unity and it comprehends and pervades; its action is in the universal and is in conscious communion with a transcendent source eternal and beyond the formations of the universe. Supermind regards the individual in the universal and does not begin with him or make of him a separate being. It starts from the Transcendent and sees the universal and individual as they are in relation to it, as its terms, as its formulas; it does not start from the individual and universal to arrive at the Transcendent. Mind acquires knowledge and mastery; it reaches it by a constant

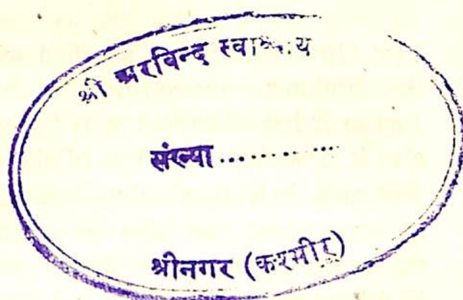
mentalising and willing: Supermind possesses knowledge and mastery; possessing, it throws itself out freely in various willing and knowing. Mind gropes by divided sensation; it arrives at a sort of oneness through sympathy: Supermind possesses by a free and all-embracing sense; it lives in the unity of which various love and sympathy are only a secondary play of manifestation. Supermind starts from the whole and sees in it its parts and properties, it does not build up the knowledge of the whole by an increasing knowledge of the parts and properties; and even the whole is to it only a unity of sum, only a partial and inferior term of the higher unity of infinite essence.

We see, then, that these two cognitive principles start from two opposite poles and act in opposite directions by opposite methods. Yet it is by the higher cognitive that the lower is formed and governed. Mind is thought by that which is beyond Mind; the mentalising consciousness shapes and directs its movement according to the knowledge and impulse it receives from this higher Supermind and even the stuff of which it is formed belongs to that Principle. Mentality exists because that which is beyond Mind has conceived an inverse action of itself founded upon its self-concentration on different points in its own being and in different forms of its own being. Supermind fixes these points, sees how consciousness must act from them on other forms of itself and in obedience to the pressure of those other forms, once a particular

rhythm or law of universal action is given; it governs the whole action of mentality according to what it thus fixes and sees. Even our ignorance is only the distorted action of a truth projected from the Supermind and could not exist except as such a distortion; and so likewise all our dualities of knowledge, sensation, emotion, force proceed from that higher vision, obey it and are a secondary and, as one might say, perverse action of the concealed Supermind itself which governs always this lower action in harmony with its first conception of a located consciousness, divided indeed and therefore not in possession of its world or itself, but feeling out towards that possession and towards the unity which, because of the Supermind in us, it instinctively, if obscurely, knows to be its true nature and right.

But, for this very reason, the feeling out, the attempt at acquisition can only succeed in proportion as the mental being abandons his characteristic mentality and its limitations in order to rise beyond to that Mind of the mind which is his origin and his secret governing principle. His mentality must admit Supramentality as Life has admitted Mind. So long as he worships, follows after, adheres to all this that he now accepts as the object of his pursuit, to the mind and its aims, to its broken methods, its constructions of will and opinion and emotion dependent on egoism, division and ignorance, he cannot rise beyond this death to that immortality which the Upanishad pro-

mises to the seeker. That Brahman we have to know and seek after and not this which men here adore and pursue.



VIII

THE Upanishad is not satisfied with the definition of the Brahman-consciousness as Mind of the mind. Just as it has described it as Speech of the speech, so also it describes it as Eye of the eye, Ear of the ear. Not only is it an absolute cognition behind the play of expression, but also an absolute Sense behind the action of the senses. Every part of our being finds its fulfilment in that which is beyond its present forms of functioning and not in those forms themselves.

This conception of the all-governing supreme consciousness does not fall in with our ordinary theories about sense and mind and the Brahman. We know of sense only as an action of the organs through which embodied mind communicates with external Matter, and these sense-organs have been separately developed in the course of evolution; the senses therefore are not fundamental things, but only subordinate conveniences and temporary physical functionings of the embodied mind. Brahman, on the other hand, we conceive of by the elimination of all that is not fundamental, by the elimination even of the Mind itself. It is a sort of positive zero, an *x* or unknowable which corresponds to no possible equation of physical or psychological quantities. In essence this may be true; but we have now to think not of the Unknowable but of its highest

manifestation in consciousness; and this we have described as the outlook of the Absolute on the relative and as that which is the cause and governing power of all that we and the universe are. There in that governing cause there must be something essential and supreme of which all our fundamental functionings here are a rendering in the terms of embodied consciousness.

Sense, however, is not or does not appear to be fundamental; it is only an instrumentation of Mind using the nervous system. It is not even a pure mental functioning, but depends so much upon the currents of the Life-force, upon its electric energy vibrating up and down the nerves, that in the Upanishads the senses are called Pranas, powers or functionings of the Life-force. It is true that Mind turns these nervous impressions when communicated to it into mental values, but the sense-action itself seems to be rather nervous than mental. In any case there would, at first sight, appear to be no warrant in reason for attributing a Sense of the sense to that which is not embodied, to a supramental consciousness which has no need of any such instrumentation.

But this is not the last word about sense; this is only its outward appearance behind which we must penetrate. What, not in its functioning, but in its essence, is the thing we call sense? In its functioning, if we analyse that thoroughly, we see that it is the contact of the mind with an eidolon of Matter,—whether that eidolon

be of a vibration of sound, a light-image of form, a volley of earth-particles giving the sense of odour, an impression of *rasa* or sap that gives the sense of taste, or that direct sense of disturbance of our nervous being which we call touch. No doubt, the contact of Matter with Matter is the original cause of these sensations; but it is only the eidolon of Matter, as for instance the image of the form cast upon the eye, with which the mind is directly concerned. For the mind operates upon Matter not directly, but through the Life-force; that is its instrument of communication and the Life-force, being in us a nervous energy and not anything material, can seize on Matter only through nervous impressions of form, through contactual images, as it were, which create corresponding values in the energy-consciousness called in the Upanishads the Prana. Mind takes these up and replies to them with corresponding mental values, mental impressions of form, so that the thing sensed comes to us after a triple process of translation, first the material eidolon, secondly the nervous or energy-image, third the image reproduced in stuff of mind.

This elaborate process is concealed from us by the lightning-like rapidity with which it is managed,—rapidity in our impressions of Time; for in another notation of Time by a creature differently constituted each part of the operation might be distinctly sensible. But the triple translation is always there, because there are really three sheaths of consciousness in us, the

material, *annakoṣa*, in which the physical contact and image are received and formed, the vital or nervous, *prāṇakoṣa*, in which there is a nervous contact and formation, the mental, *manaḥkoṣa*, in which there is mental contact and imaging. We dwell centred in the mental sheath and therefore the experience of the material world has to come through the other two sheaths before it can reach us.

The foundation of sense, therefore, is contact, and the essential contact is the mental without which there would not be sense at all. The plant, for instance, feels nervously, feels in terms of life-energy, precisely as the human nervous system does, and it has precisely the same reactions; but it is only if the plant has rudimentary mind that we can suppose it to be sensible of these nervous or vital impressions and reactions. For then it would feel not only nervously, but in terms of mind. Sense, then, may be described as in its essence mental contact with an object and the mental reproduction of its image.

All these things we observe and reason of in terms of this embodiment of mind in Matter; for these sheaths or *koṣas* are formations in a more and more subtle substance reposing on gross Matter as their base. Let us imagine that there is a mental world in which Mind and not Matter is the base. There sense would be quite a different thing in its operation. It would feel mentally an image in Mind and throw it out into form in more and more gross substance; and whatever physical

formations there might already be in that world would respond rapidly to the Mind and obey its modifying suggestions. Mind would be masterful, creative, originative, not as with us either obedient to Matter and merely reproductive or else in struggle with it and only with difficulty able to modify a material predetermined and dully reluctant to its touch. It would be, subject to whatever supramental power might be above it, master of a ductile and easily responsive material. But still Sense would be there, because contact in mental consciousness and formation of images would still be part of the law of being.

Mind, in fact, or active consciousness generally has four necessary functions which are indispensable to it wherever and however it may act and of which the Upanishads speak in the four terms, *vijñāna*, *prajñāna*, *saṁjñāna* and *ajñāna*. Vijnana is the original comprehensive consciousness which holds an image of things in its essence, totality and parts and properties; it is the original, spontaneous, true and complete view of it which belongs properly to the supermind and of which mind has only a shadow in the highest operations of the comprehensive intellect. Prajnana is the consciousness which holds an image of things before it as an object with which it has to enter into relations and to possess by apprehension and analytic and synthetic cognition. Sanjnana is the contact of consciousness with an image of things by which there is a sensible possession of it in its substance; if Prajnana can be

described as the outgoing of apprehensive consciousness to possess its object in conscious energy, to know it, Sanjnana can be described as the inbringing movement of apprehensive consciousness which draws the object placed before it back to itself so as to possess it in conscious substance, to feel it. Ajnana is the operation by which consciousness dwells on an image of things so as to govern and possess it in power. These four, therefore, are the basis of all conscious action.

As our human psychology is constituted, we begin with Sanjnana, the sense of an object in its image; the apprehension of it in knowledge follows. Afterwards we try to arrive at the comprehension of it in knowledge and the possession of it in power. There are secret operations in us, in our subconscient and superconscient selves, which precede this action, but of these we are not aware in our surface being and therefore for us they do not exist. If we knew of them, our whole conscious functioning would be changed. As it is what happens is a rapid process by which we sense an image and have of it an apprehensive percept and concept, and a slower process of the intellect by which we try to comprehend and possess it. The former process is the natural action of the mind which has entirely developed in us; the latter is an acquired action, an action of the intellect and the intelligent will which represent in Mind an attempt of the mental being to do what can only be done with perfect spontaneity and mastery by something higher than Mind. The intellect

and intelligent will form a bridge by which the mental being is trying to establish a conscious connection with the supramental and to prepare the embodied soul for the descent into it of a supramental action. Therefore the first process is easy, spontaneous, rapid, perfect; the second slow, laboured, imperfect. In proportion as the intellectual action becomes associated with and dominated by a rudimentary supramental action,—and it is this which constitutes the phenomenon of genius,—the second process also becomes more and more easy, spontaneous, rapid and perfect.

If we suppose a supreme consciousness, master of the world, which really conducts behind the veil all the operations the mental gods attribute to themselves, it will be obvious that that consciousness will be the entire Knower and Lord. The basis of its action or government of the world will be the perfect, original and all-possessing Vijnana and Ajnana. It will comprehend all things in its energy of conscious knowledge, control all things in its energy of conscious power. These energies will be the spontaneous inherent action of its conscious being creative and possessive of the forms of the universe. What part then will be left for the apprehensive consciousness and the sense? They will be not independent functions, but subordinate operations involved in the action of the comprehensive consciousness itself. In fact, all four there will be one rapid movement. If we had all these four acting in us with the unified rapidity with which the Prajnana and

Sanjnana act, we should then have in our notation of Time some inadequate image of the unity of the supreme action of the supreme energy.

If we consider, we shall see that this must be so. The supreme consciousness must not only comprehend and possess in its conscious being the images of things which it creates as its self-expression, but it must place them before it—always in its own being, not externally—and have a certain relation with them by the two terms of apprehensive consciousness. Otherwise the universe would not take the form that it has for us; for we only reflect in the terms of our organisation the movements of the supreme Energy. But by the very fact that the images of things are there held in front of an apprehending consciousness within the comprehending conscious being and not externalised as our individual mind externalises them, the supreme Mind and supreme Sense will be something quite different from our mentality and our forms of sensation. They will be terms of an entire knowledge and self-possession and not terms of an ignorance and limitation which strives to know and possess.

In its essential and general term our sense must reflect and be the creation of this supreme Sense. But the Upanishad speaks of a Sight behind our sight and a Hearing behind our hearing, not in general terms of a Sense behind our sense. Certainly eye and ear are only taken as typical of the senses, and are chosen because they are the highest and subtlest of them all. But still

the differentiation of sense which forms part of our mentality is evidently held to correspond with a differentiation of some kind in the supreme Sense. How is this possible? It is what we have next to unravel by examining the nature and source of the functioning of the senses in ourselves,—their source in our mentality and not merely their functioning in the actual terms of our life-energy and our body. What is it in Mind that is fundamental to sight and hearing? Why do we see and hear and not simply sense with the mind?

IX

MIND was called by Indian psychologists the eleventh and ranks as the supreme sense. In the ancient arrangement of the senses, five of knowledge and five of action, it was the sixth of the organs of knowledge and at the same time the sixth of the organs of action. It is a common-place of psychology that the effective functioning of the senses of knowledge is inoperative without the assistance of the mind; the eye may see, the ear may hear, all the senses may act, but if the mind pays no attention, the man has not heard, seen, felt, touched or tasted. Similarly, according to psychology, the organs of action act only by the force of the mind operating as will or, physiologically, by the reactive nervous force from the brain which must be according to materialistic notions the true self and essence of all will. In any case, the senses or all senses, if there are other than the ten,—according to a text in the Upanishad there should be at least fourteen, seven and seven,—all senses appear to be only organisations, functionings, instrumentations of the mind-consciousness, devices which it has formed in the course of its evolution in living Matter.

Modern psychology has extended our knowledge and has admitted us to a truth which the ancients already knew but expressed in other language. We know

now or we rediscover the truth that the conscious operation of mind is only a surface action. There is a much vaster and more potent subconscious mind which loses nothing of what the senses bring to it; it keeps all its wealth in an inexhaustible store of memory, *akṣitam śravaḥ*. The surface mind may pay no attention, still the subconscious mind attends, receives, treasures up with an infallible accuracy. The illiterate servant-girl hears daily her master reciting Hebrew in his study; the surface mind pays no attention to the unintelligible gibberish, but the subconscious mind hears, remembers and, when in an abnormal condition it comes up to the surface, reproduces those learned recitations with a portentous accuracy which the most correct and retentive scholar might envy. The man or mind has not heard because he did not attend; the greater man or mind within has heard because he always attends, or rather sub-tends, with an infinite capacity. So too a man put under an anaesthetic and operated upon has felt nothing; but release his subconscious mind by hypnosis and he will relate accurately every detail of the operation and its appropriate sufferings; for the stupor of the physical sense-organ could not prevent the larger mind within from observing and feeling.

Similarly we know that a large part of our physical action is instinctive and directed not by the surface but by the subconscious mind. And we know now that it is a mind that acts and not merely an ignorant nervous reaction from the brute physical brain. The sub-

conscious mind in the catering insect knows the anatomy of the beetle it intends to immobilise and make food for its young and it directs the sting accordingly, as unerringly as the most skilful surgeon, provided the mere limited surface mind with its groping and faltering nervous action does not get in the way and falsify the inner knowledge or the inner will-force.

These examples point us to truths which western psychology, hampered by past ignorance posing as scientific orthodoxy, still ignores or refuses to acknowledge. The Upanishads declare that the Mind in us is infinite; it knows not only what has been seen but what has not been seen, not only what has been heard but what has not been heard, not only what has been discriminated by the thought but what has not been discriminated by the thought. Let us say, then, in the tongue of our modern knowledge that the surface man in us is limited by his physical experiences; he knows only what his nervous life in the body brings to his embodied mind; and even of those bringings he knows, he can retain and utilise only so much as his surface mind-sense attends to and consciously remembers; but there is a larger subliminal consciousness within him which is not thus limited. That consciousness senses what has not been sensed by the surface mind and its organs and knows what the surface mind has not learned by its acquisitive thought. That in the insect knows the anatomy of its victim; that in the man outwardly insensible not only feels and remembers

the action of the surgeon's knife, but knows the appropriate reactions of suffering which were in the physical body inhibited by the anaesthetic and therefore non-existent; that in the illiterate servant-girl heard and retained accurately the words of an unknown language and could, as Yogic experience knows, by a higher action of itself understand those superficially unintelligible sounds.

To return to the Vedantic words we have been using, there is a vaster action of the Sanjnana which is not limited by the action of the physical sense-organs; it was this which sensed perfectly and made its own through the ear the words of the unknown language, through the touch the movements of the unfelt surgeon's knife, through the sense-mind or sixth sense the exact location of the centres of locomotion in the beetle. There is also associated with it a corresponding vaster action of Prajnana, Ajnana and Vijnana not limited by the smaller apprehensive and comprehensive faculties of the external mind. It is this vaster Prajnana which perceived the proper relation of the words to each other, of the movement of the knife to the unfelt suffering of the nerves and of the successive relation in space of the articulations in the beetle's body. Such perception was inherent in the right reproduction of the words, the right narration of the sufferings, the right successive action of the sting. The Ajnana or Knowledge-Will originating all these actions was also vaster, not limited by the faltering force

that governs the operations directed by the surface mind. And although in these examples the action of the vaster Vijnana is not so apparent, yet it was evidently there working through them and ensuring their co-ordination.

But at present it is with the Sanjnana that we are concerned. Here we should note, first of all, that there is an action of the sense-mind which is superior to the particular action of the senses and is aware of things even without imaging them in forms of sight, sound, contact, but which also as a sort of subordinate operation, subordinate but necessary to completeness of presentation, does image in these forms. This is evident in psychical phenomena. Those who have carried the study and experimentation of them to a certain extent, have found that we can sense things known only to the minds of others, things that exist only at a great distance, things that belong to another plane than the terrestrial but have here their effects; we can both sense them in their images and also feel, as it were, all that they are without any definite image proper to the five senses.

This shows, in the first place, that sight and the other senses are not mere results of the development of our physical organs in the terrestrial evolution. Mind, subconscious in all Matter and evolving in Matter, has developed these physical organs in order to apply its inherent capacities of sight, hearing, etc. on the physical plane by physical means for a physical life;

but they are inherent capacities and not dependent on the circumstance of terrestrial evolution and they can be employed without the use of the physical eye, ear, skin, palate. Supposing that there are psychical senses which act through a psychical body, and we thus explain these psychical phenomena, still that action also is only an organisation of the inherent functioning of the essential sense, the Sanjnana, which in itself can operate without bodily organs. This essential sense is the original capacity of consciousness to feel in itself all that consciousness has formed and to feel it in all the essential properties and operations of that which has form, whether represented materially by vibration of sound or images of light or any other physical symbol.

The trend of knowledge leads more and more to the conclusion that not only are the properties of form, even the most obvious such as colour, light, etc. merely operations of Force, but form itself is only an operation of Force. This Force again proves to be self-power of conscious-being[1] in a state of energy and activity. Practically, therefore, all form is only an operation of consciousness impressing itself with presentations of its own workings. We see colour because that is the presentation which consciousness makes to itself of one of its own operations; but colour is only an operation of

[1] *devātmaśaktiṁ svaguṇair-nigūḍhām*, self-power of the divine Existent hidden by its own modes. Swetasvatara Upanishad.

Force working in the form of Light, and Light again is only a movement, that is to say an operation of Force. The question is what is essential to this operation of Force taking on itself the presentation of form? For it is this that must determine the working of Sanjnana or Sense on whatever plane it may operate.

Everything begins with vibration or movement, the original *kṣobha* or disturbance. If there is no movement of the conscious being, it can only know its own pure static existence. Without vibration[1] or movement of being in consciousness there can be no act of knowledge and therefore no sense; without vibration or movement of being in force there can be no object of sense. Movement of conscious being as knowledge becoming sensible of itself as movement of force, in other words the knowledge separating itself from its own working to watch that and take it into itself again by feeling,—this is the basis of universal Sanjnana. This is true both of our internal and external operations. I become anger by a vibration of conscious force acting as nervous emotion and I feel the anger that I have become by another movement of conscious force acting as light of knowledge. I am conscious of my body because I have myself become the body; that same force of conscious being which has made this form of itself, this

[1] The term is used not because it is entirely adequate or accurate, no physical term can be, but because it is most suggestive of the original outgoing of consciousness to seek itself.

presentation of its workings knows it in that form, in that presentation. I can know nothing except what I myself am; if I know others, it is because they also are myself, because my self has assumed these apparently alien presentations as well as that which is nearest to my own mental centre. All sensation, all action of sense is thus the same in essence whether external or internal, physical or psychical.

But this vibration of conscious being is presented to itself by various forms of sense which answer to the successive operations of movement in its assumption of form. For first we have intensity of vibration creating regular rhythm which is the basis or constituent of all creative formation; secondly, contact or intermiscence of the movements of conscious being which constitute the rhythm; thirdly, definition of the grouping of movements which are in contact, their shape; fourthly, the constant welling up of the essential force to support in its continuity the movement that has been thus defined; fifthly, the actual enforcement and compression of the force in its own movement which maintains the form that has been assumed. In Matter these five constituent operations are said by the Sankhyas to represent themselves as five elemental conditions of substance, the etheric, atmospheric, igneous, liquid and solid; and the rhythm of vibration is seen by them as *śabda*, sound, the basis of hearing, the intermiscence as contact, the basis of touch, the definition as shape, the basis of sight, the upflow of force as *rasa*, sap, the

basis of taste, and the discharge of the atomic compression as *gandha*, odour, the basis of smell. It is true that this is only predicated of pure or subtle Matter; the physical matter of our world being a mixed operation of force, these five elemental states are not found there separately except in a very modified form. But all these are only the physical workings or symbols. Essentially all formation, to the most subtle and most beyond our senses such as form of mind, form of character, form of soul, amount when scrutinised to this five-fold operation of conscious-force in movement.

All these operations, then, the Sanjnana or essential sense must be able to seize, to make its own by that union in knowledge of knower and object which is peculiar to itself. Its sense of the rhythm or intensity of the vibrations which contain in themselves all the meaning of the form, will be the basis of the essential hearing of which our apprehension of physical sound or the spoken word is only the most outward result; so also its sense of the contact or intermiscence of conscious force with conscious force must be the basis of the essential touch; its sense of the definition or form of force must be the basis of the essential sight; its sense of the upflow of essential being in the form, that which is the secret of its self-delight, must be the basis of the essential taste; its sense of the compression of force and the self-discharge of its essence of being must be the basis of the essential inhalation grossly represented in physical substance by the sense of smell. On whatever plane,

to whatever kind of formation these essentialities of sense will apply themselves and on each they will seek an appropriate organisation, an appropriate functioning.

This various sense will, it is obvious, be in the highest consciousness a complex unity, just as we have seen that there the various operation of knowledge is also a complex unity. Even if we examine the physical senses, say, the sense of hearing, if we observe how the underlying mind receives their action, we shall see that in their essence all the senses are in each other. That mind is not only aware of the vibration which we call sound; it is aware also of the contact and interchange between the force in the sound and the nervous force in us with which that intermixes; it is aware of the definition or form of the sound and of the complex contacts or relations which make up the sound; it is aware of the essence or outwelling conscious force which constitutes and maintains the sound and prolongs its vibrations in our nervous being; it is aware of our own nervous inhalation of the vibratory discharge proceeding from the compression of force which makes, so to speak, the solidity of the sound. All these sensations enter into the sensitive reception and joy of music which is the highest physical form of this operation of force,—they constitute our physical sensitiveness to it and the joy of our nervous being in it; diminish one of them and the joy and the sensitiveness are to that extent dulled. Much more must there be this complex unity in a higher than the physical consciousness

and most of all must there be unity in the highest. But the essential sense must be capable also of seizing the secret essence of all conscious being in action, in itself and not only through the results of the operation; its appreciation of these results can be nothing more than itself an outcome of this deeper sense which it has of the Thing behind its appearances.

If we consider these things thus subtly in the light of our own deeper psychology and pursue them beyond the physical appearances by which they are covered, we shall get to some intellectual conception of the sense behind our senses or rather the Sense of our senses, the Sight of our sight and the Hearing of our hearing. The Brahman-consciousness of which the Upanishad speaks is not the Absolute withdrawn into itself, but that Absolute in its outlook on the relative; it is the Lord, the Master-Soul, the governing Transcendent and All, He who constitutes and controls the action of the gods on the different planes of our being. Since it constitutes them, all our workings can be no more than psychical and physical results and representations of something essential proper to its supreme creative outlook, our sense a shadow of the divine Sense, our sight of the divine Sight, our hearing of the divine Hearing. Nor is that divine sight and hearing limited to things physical, but extend themselves to all forms and operations of conscious being.

The supreme Consciousness does not depend on what we call sight and hearing for its own essential seeing and

audition. It operates by a supreme Sense, creative and comprehensive, of which our physical and psychical sight and hearing are external results and partial operations. Neither is it ignorant of these, nor excludes them; for since it constitutes and controls, it must be aware of them but from a supreme plane, *param dhāma*, which includes all in its view; for its original action is that highest movement of Vishnu which, the Veda tells us, the seers behold like an eye extended in heaven. It is that by which the soul sees its seeings and hears its hearings; but all sense only assumes its true value and attains to its absolute, its immortal reality when we cease to pursue the satisfactions of the mere external and physical senses and go beyond even the psychical being to this spiritual or essential which is the source and fountain, the knower, constituent and true valuer of all the rest.

This spiritual sense of things, secret and superconscient in us, alone gives their being, worth and reality to the psychical and physical sense; in themselves they have none. When we attain to it, these inferior operations are, as it were, taken up into it and the whole world and everything in it changes to us and takes on a different and a non-material value. That Master-consciousness in us senses our sensations of objects, sees our seeing, hears our hearings no longer for the benefit of the senses and their desires, but with the embrace of the self-existent Bliss which has no cause, beginning or end, eternal in its own immortality.

X

BUT the Brahman-consciousness is not only Mind of our mind, Speech of our speech, Sense of our sense; it is also Life of our life. In other words, it is a supreme and universal energy of existence of which our own material life and its sustaining energy are only an inferior result, a physical symbol, an external and limited functioning. That which governs our existence and its functionings, does not live and act by them, but is their superior cause and the supra-vital principle out of which they are formed and by which they are controlled.

The English word life does duty for many very different shades of meaning; but the word Prana familiar in the Upanishad and in the language of Yoga is restricted to the life-force whether viewed in itself or in its functionings. The popular sense of Prana was indeed the breath drawn into and thrown out from the lungs and so, in its most material and common sense, the life or the life-breath; but this is not the philosophic significance of the word as it is used in the Upanishads. The Prana of the Upanishads is the life-energy itself which was supposed to occupy and act in the body with a fivefold movement, each with its characteristic name and each quite as necessary to the functioning of the life of the body as the act of respira-

tion. Respiration in fact is only one action of the chief movement of the life-energy, the first of the five,—the action which is most normally necessary and vital to the maintenance and distribution of the energy in the physical frame, but which can yet be suspended without the life being necessarily destroyed.

The existence of a vital force or life-energy has been doubted by western Science, because that Science concerns itself only with the most external operations of Nature and has as yet no true knowledge of anything except the physical and outward. This Prana, this life-force is not physical in itself; it is not material energy, but rather a different principle supporting Matter and involved in it. It supports and occupies all forms and without it no physical form could have come into being or could remain in being. It acts in all material forces such as electricity and is nearest to self-manifestation in those that are nearest to pure force; no material force could exist or act without it, for from it they derive their energy and movement and they are its vehicles. But all material aspects are only field and form of the Prana which is in itself a pure energy, their cause and not their result. It cannot therefore be detected by any physical analysis; physical analysis can only resolve for us the combinations of those material happenings which are its results and the external signs and symbols of its presence and operation.

How then do we become aware of its existence? By that purification of our mind and body and that subti-

lisation of our means of sensation and knowledge which become possible through Yoga. We become capable of analysis other than the resolution of forms into their gross physical elements and are able to distinguish the operations of the pure mental principle from those of the material and both of these from the vital or dynamic which forms a link between them and supports them both. We are then able to distinguish the movements of the Pranic currents not only in the physical body which is all that we are normally aware of, but in that subtle frame of our being which Yoga detects underlying and sustaining the physical. This is ordinarily done by the process of Pranayama, the government and control of the respiration. By Pranayama the Hathayogin is able to control, suspend and transcend the ordinary fixed operation of the Pranic energy which is all that Nature needs for the normal functioning of the body and of the physical life and mind, and he becomes aware of the channels in which that energy distributes itself in all its workings and is therefore able to do things with his body which seem miraculous to the ignorant, just as the physical scientist by his knowledge of the workings of material forces is able to do things with them which would seem to us magic if their law and process were not divulged. For all the workings of life in the physical form are governed by the Prana and not only those which are normal and constant and those which, being always potential, can be easily brought forward and set in

action, but those which are of a more remote poten tiality and seem to our average experience difficult or impossible.

But the Pranic energy supports not only the operations of our physical life, but also those of the mind in the living body. Therefore by the control of the Pranic energy it is not only possible to control our physical and vital functionings and to transcend their ordinary operation, but to control also the workings of the mind and to transcend its ordinary operations. The human mind in fact depends always on the Pranic force which links it with the body through which it manifests itself, and it is able to deploy its own force only in proportion as it can make that energy available for its own uses and subservient to its own purposes. In proportion, therefore, as the Yogin gets back to the control of the Prana, and by the direction of its batteries opens up those nervous centres (Chakras) in which it is now sluggish or only partially operative, he is able to manifest powers of mind, sense and consciousness which transcend our ordinary experience. The so-called occult powers of Yoga are such faculties which thus open up of themselves as the Yogin advances in the control of the Pranic force and, purifying the channels of its movement, opens up communication between the consciousness of his subtle, subliminal being and the consciousness of his gross, physical and superficial existence.

Thus the Prana is vital or nervous force which bears

the operations of mind and body, is yoked by them as it were like a horse to a chariot and driven by the mind along the paths on which it wishes to travel to the goal of its desire. Therefore it is described in this Upanishad as yoked and moving forward and again as being led forward, the images recalling the Vedic symbol of the Horse by which the Pranic force is constantly designated in the Rig Veda. It is in fact that which does all the action of the world in obedience to conscious or subconscious mind and in the conditions of material force and material form. While the mind is that movement of Nature in us which represents in the mould of our material and phenomenal existence and within the triple term of the Ignorance the knowledge aspect of the Brahman, the consciousness of the knower, and body is that which similarly represents the being of the existent in the mask of phenomenally divisible substance, so Prana or life-energy represents in the flux of phenomenal things the force, the active dynamis of the Lord who controls and enjoys the manifestation of His own being. It is a universal energy present in every atom and particle of the universe, and active in every stirring and current of the constant flux and interchange which constitutes the world.

But just as mind is only an inferior movement of the supreme Conscious-Being and above mind there is a divine and infinite principle of conciousness, will and knowledge which controls the ignorant action of

mind, and it is by this superior principle and not by mind that Brahman cognises His own being whether in itself or in its manifestation, so also it must be with this Life-force. The characteristics of the life-force as it manifests itself in us are desire, hunger, an enjoyment which devours the object enjoyed and a movement and activity which gropes after possession and seeks to pervade, embrace, take into itself the object of its desire.[1] It is not in this breath of desire and mortal enjoyment that the true life can consist or the highest divine energy act, any more than the supreme knowledge can think in the terms of ignorant, groping, limited and divided mind. As the movements of mind are merely representations in the terms of the duality and the ignorance, reflections of a supreme consciousness and knowledge, so the movements of this life-force can only be similar representations of a supreme energy expressing a higher and truer existence possessed of that consciousness and knowledge and therefore free from desire, hunger, transient enjoyment and hampered activity. What is desire here must there be self-existent Love; what is hunger here must there be desireless satisfaction; what is here enjoyment must there be self-existent delight; what is here a groping action, must be there self-possessing energy,

[1] All these significances are intended by the Vedic Rishis in their use of the word *aśva*, Horse, for the *prāṇa*, the root being capable of all of them as we see from the words *āśa*, hope; *aśanā*, hunger; *aś*, to eat; *aś*, to enjoy; *āśu*, swift; *ac*, to move, attain, pervade, etc.

—such must be the Life of our life by which this inferior action is sustained and led to its goal. Brahman does not breathe with the breath, does not live by this Life-force and its dual terms of birth and death.

What then is this Life of our life? It is the supreme Energy[1] which is nothing but the infinite force in action of the supreme conscious Being in His own illumined self. The Self-existent is luminously aware of Himself and full of His own delight; and that self-awareness is a timeless self-possession which in action reveals itself as a force of infinite consciousness omnipotent as well as omniscient; for it exists between two poles, one of eternal stillness and pure identity, the other of eternal energy and identity of All with itself, the stillness eternally supporting the energy. That is the true existence, the Life from which our life proceeds; that is the immortality, while what we cling to as life is "hunger that is death". Therefore the object of the wise must be to pass in their illumined consciousness beyond the false and phenomenal terms of life and death to this immortality.

Yet is this Life-force, however inferior its workings, instinct with the being, will, light of that which it represents, of that which transcends it; by That it is "led forward" on its paths to a goal which its own existence implies by the very imperfection of its movements and renderings. This death called life is not

[1] Tapas or Chit-Shakti.

only a dark figure of that light, but it is the passage by which we pass through transmutation of our being from the death-sleep of Matter into the spirit's infinite immortality.

XI

THE thought of the Upanishad, as expressed in its first chapter in the brief and pregnant sentences of the Upanishadic style, amounts then to this result that the life of the mind, senses, vital activities in which we dwell is not the whole or the chief part of our existence, not the highest, not self-existent, not master of itself. It is an outer fringe, a lower result, an inferior working of something beyond; a superconscient Existence has developed, supports and governs this partial and fragmentary, this incomplete and unsatisfying consciousness and activity of the mind, life and senses. To rise out of this external and surface consciousness towards and into that superconscient is our progress, our goal, our destiny of completeness and satisfaction.

The Upanishad does not assert the unreality, but only the incompleteness and inferiority of our present existence. All that we follow after here is an imperfect representation, a broken and divided functioning of what is eternally in an absolute perfection on that higher plane of existence. This mind of ours unpossessed of its object, groping, purblind, besieged by error and incapacity, its action founded on an external vision of things, is only the shadow thrown by a superconscient Knowledge which possesses, creates and

securely uses the truth of things because nothing is external to it, nothing is other than itself, nothing is divided or at war within its all-comprehensive self-awareness. That is the Mind of our mind. Our speech, limited, mechanical, imperfectly interpretative of the outsides of things, restricted by the narrow circle of the mind, based on the appearances of sense is only the far-off and feeble response, the ignorant vibration returned to a creative and revelatory Word which has built up all the forms which our mind and speech seek to comprehend and express. Our sense, a movement in stuff of consciousness vibratory to outward impacts, attempting imperfectly to grasp them by laboured and separately converging reactions, is only the faulty image of a supreme Sense which at once, fully, harmoniously unites itself with and enjoys all that the supreme Mind and Speech create in the self-joyous activity of the divine and infinite existence. Our life, a breath of force and movement and possession attached to a form of mind and body and restricted by the form, limited in its force, hampered in its movement, besieged in its possession and therefore a thing of discords at war with itself and its environment, hungering and unsatisfied, moving inconstantly from object to object and unable to embrace and retain their multiplicity, devouring its objects of enjoyment and therefore transient in its enjoyments is only a broken movement of the one, undivided, infinite Life which is all-possessing and ever satisfied because in

all it enjoys its eternal self unimprisoned by the divisions of Space, unoccupied by the moments of Time, undeluded by the successions of Cause and Circumstance.

This superconscient Existence, one, conscious of itself, conscious both of its eternal peace and its omniscient and omnipotent force is also conscious of our cosmic existence which it holds in itself, inspires secretly and omnipotently governs. It is the Lord of the Isha Upanishad who inhabits all the creations of His Force, all form of movement in the ever mobile principle of cosmos. It is our self and that of which and by which we are constituted in all our being and activities, the Brahman. The mortal life is a dual representation of That with two conflicting elements in it, negative and positive. Its negative elements of death, suffering, incapacity, strife, division, limitation are a dark figure which conceal and serve the development of that which its positive elements cannot yet achieve,—immortality hiding itself from life in the figure of death, delight hiding itself from pleasure in the figure of suffering, infinite force hiding itself from finite effort in the figure of incapacity, fusion of love hiding itself from desire in the figure of strife, unity hiding itself from acquisition in the figure of division, infinity hiding itself from growth in the figure of limitation. The positive elements suggest what the Brahman is, but never are what the Brahman is, although their victory, the victory of the gods is always the victory

of the Brahman over its own self-negations, always the self-affirmation of His vastness against the denials of the dark and limiting figure of things. Still, it is not this vastness merely, but the absolute infinity which is Brahman itself. And therefore within this dual figure of things we cannot attain to our self, our Highest; we have to transcend in order to attain. Our pursuit of the positive elements of this existence, our worship of the gods of the mind, life, sense is only a preparatory to the real travail of the soul, and we must leave this lower Brahman and know that Higher if we are to fulfil ourselves. We pursue, for instance, our mental growth, we become mental beings full of an accomplished thought-power and thought-acquisition, *dhīrāḥ*, in order that we may by thought of mind go beyond mind itself to the Eternal. For always the life of mind and senses is the jurisdiction of death and limitation; beyond is the immortality.

The wise, therefore, the souls seated and accomplished in luminous thought-power put away from them the dualities of our mind, life and senses and go forward from this world; they go beyond the unity and the immortality. The word used for going forward is that which expresses the passage of death; it is also that which the Upanishad uses for the forward movement of the Life-force yoked to the car of embodied mind and sense on the paths of life. And in this coincidence we can find a double and most pregnant suggestion.

It is not by abandoning life on earth in order to pursue immortality on other more favourable planes of existence that the great achievement becomes possible. It is here, *ihaiva*, in this mortal life and body that immortality must be won, here in this lower Brahman and by this embodied soul that the Higher must be known and possessed. "If here one find it not, great is the perdition." This life-force in us is led forward by the attraction of the supreme Life on its path of constant acquisition through types of the Brahman until it reaches a point where it has to go entirely forward, to go across out of the mortal life, the mortal vision of things to some Beyond. So long as death is not entirely conquered, this going beyond is represented in the terms of death and by a passing into other worlds where death is not present, where a type of immortality is tasted corresponding to that which we have found here in our soul-experience; but the attraction of death and limitation is not overpassed because they still conceal something of immortality and infinity which we have not yet achieved; therefore there is a necessity of return, an insistent utility of farther life in the mortal body which we do not overcome until we have passed beyond all types to the very being of the Infinite, One and Immortal.

The worlds of which the Upanishad speaks are essentially soul-conditions and not geographical divisions of the cosmos. This material universe is itself only existence as we see it when the soul dwells on the

plane of material movement and experience in which the spirit involves itself in form, and therefore all the framework of things in which it moves by the life and which it embraces by the consciousness is determined by the principle of infinite division and aggregation proper to Matter, to substance of form. This becomes then its world or vision of things. And to whatever soul-condition it climbs, its vision of things will change and correspond to that condition, and in that framework it will move in its living and embrace it in its consciousness. These are the worlds of the ancient tradition.

But the soul that has entirely realised immortality passes beyond all worlds and is free from frameworks. It enters into the being of the Lord; like this supreme superconscient Self and Brahman, it is not subdued to life and death. It is no longer subject to the necessity of entering into the cycle of rebirth, of travelling continually between the imprisoning dualities of death and birth, affirmation and negation; for it has transcended name and form. This victory, this supreme immortality it must achieve here as an embodied soul in the mortal framework of things. Afterwards, like the Brahman, it transcends and embraces the cosmic existence without being subject to it. Personal freedom, personal fulfilment is then achieved by the liberation of the soul from imprisonment in the form of this changing personality and by its ascent to the One that is the All. If afterwards there is any assump-

tion of the figure of mortality, it is an assumption and not a subjection, a help brought to the world and not a help to be derived from it, a descent of the ensouled superconscient existence not from any personal necessity, but from the universal need in the cosmic labour for those yet unfree and unfulfilled to be helped and strengthened by the force that has already described the path up to the goal in its experience and achieved under the same conditions the Work and the Sacrifice.

XII

Before we can proceed to the problem how, being what we are and the Brahman being what it is, we can effect the transition from the status of mind, life and senses proper to man over to the status proper to the supreme Consciousness which is master of mind, life and senses, another and prior question arises. The Upanishad does not state it explicitly, but implies and answers it with the strongest emphasis on the solution and the subtlest variety in its repetition of the apparent paradox that is presented.

The Master-Consciousness of the Brahman is that for which we have to abandon this lesser status of the mere creature subject to the movement of Nature in the cosmos; but after all this Master-Consciousness, however high and great a thing it may be, has a relation to the universe and the cosmic movement; it cannot be the utter Absolute, Brahman superior to all relativities. This Conscious-Being who originates, supports and governs our mind, life, senses is the Lord; but where there is no universe of relativities, there can be no Lord, for there is no movement to transcend and govern. Is not then this Lord, as one might say in a later language, not so much the creator of Maya as himself a creation of Maya? Do not both Lord and cosmos disappear when we go beyond all cosmos? And is it

not beyond all cosmos that the only true reality exists? Is it not this only true reality and not the Mind of our mind, the Sense of our sense, the Life of our life, the Word behind our speech, which we have to know and possess? As we must go behind all effects to the Cause, must we not equally go beyond the Cause to that in which neither cause nor effects exist? Is not even the immortality spoken of in the Veda and Upanishads a petty thing to be overpassed and abandoned? and should we not reach towards the utter Ineffable where mortality and immortality cease to have any meaning?

The Upanishad does not put to itself the question in this form and language which only became possible when Nihilistic Buddhism and Vedantic Illusionism had passed over the face of our thought and modified philosophical speech and concepts. But it knows of the ineffable Absolute which is the utter reality and absoluteness of the Lord even as the Lord is the absolute of all that is in the cosmos. Of That it proceeds to speak in the only way in which it can be spoken of by the human mind.

Its answer to the problem is that That is precisely the Unknowable[1] of which no relations can be affirmed[2] and about which therefore our intellect must for ever be silent. The injunction to know the utterly Unknowable would be without any sense or practical meaning.

[1] *ajñeyam atarkyam*

[2] *avyavahāryam*

Not that That is a Nihil, a pure Negative, but it cannot either be described by any of the positives of which our mind, speech or perception is capable, nor even can it be indicated by any of them. It is only a little that we know; it is only in the terms of the little that we can put the forms of our knowledge. Even when we go beyond to the real form of the Brahman which is not this universe, we can only indicate, we cannot really describe. If then we think we have known it perfectly, we betray our ignorance; we show that we know very little indeed, not even the little that we can put into the forms of knowledge. For the universe is the little, the divided, the parcelling out of existence and consciousness in which we know and express things by fragments, and we can never really cage in our intellectual and verbal fictions that infinite totality. Yet it is through the principles manifested in the universe that we have to arrive at That, through the life, the mind and that knowledge which grasps at the fundamental Ideas that are like doors concealing behind them the Brahman and yet seeming to reveal Him.

Much less, then, if we can only thus know the Master-Consciousness which is the form of the Brahman, can we pretend to know its utter ineffable reality which is beyond all knowledge. But if this were all, there would be no hope for the soul and a resigned Agnosticism would be the last word of wisdom. The truth is that though thus beyond our mentality and our knowledge, the Supreme does give Himself to both knowledge and

mentality in the way proper to each and by following that way we can arrive at Him, but only on condition that we do not take our mentalising by the mind and our knowing by the higher thought for the full knowledge and rest in that with a satisfied possession.

The way is to use our mind rightly for such knowledge as is open to its highest, purified capacity. We have to know the form of the Brahman, the Master-Consciousness of the Lord through and yet beyond the universe in which we live. But first we must put aside what is mere form and phenomenon in the universe; for that has nothing to do with the form of the Brahman, the body of the Self, since it is not His form, but only His most external mask. Our first step therefore must be to get behind the forms of Matter, the forms of Life, the forms of Mind and go back to that which is essential, most real, nearest to actual entity. And when we have gone on thus eliminating, thus analysing all forms into the fundamental entities of the cosmos, we shall find that these fundamental entities are really only two, ourselves and the gods.

The gods of the Upanishad have been supposed to be a figure for the senses, but although they act in the senses, they are yet much more than that. They represent the divine power in its great and fundamental cosmic functionings whether in man or in mind and life and Matter in general; they are not the functionings themselves but something of the Divine which is essential to their operation and its immediate possessor

and cause. They are, as we see from other Upanishads, positive self-representations of the Brahman leading to good, joy, light, love, immortality as against all that is a dark negation of these things. And it is necessarily in the mind, life, senses and speech of man that the battle reaches its height and approaches to its full meaning. The gods seek to lead these to good and light; the Titans, sons of darkness, seek to pierce them with ignorance and evil.[1] Behind the gods is the Master-Consciousness of which they are the positive cosmic self-representations.

The other entity which represents the Brahman in the cosmos is the self of the living and thinking creature, man. This self also is not an external mask; it is not form of the mind or form of the life or form of the body. It is something that supports these and makes them possible, something that can say positively like the gods, "I am" and not only "I seem". We have then to scrutinise these two entities and see what they are in relation to each other and to the Brahman; or, as the Upanishad puts it, "That of it which is thou, that of it which is in the gods, *this* is what thy mind has to resolve." Well, but what then of the Brahman is myself? and what of the Brahman is in the Gods? The answer is evident. I am a representation in the cosmos, but for all purposes of the cosmos a real representation of the Self; and the gods are a representation

[1] Chhandogya and Brihadaranyaka Upanishads.

in the cosmos,—a real representation since without them the cosmos could not continue,—of the Lord. The one supreme Self is the essentiality of all these individual existences; the one supreme Lord is the Godhead in the gods.

The Self and the Lord are one Brahman, whom we can realise through our self and realise through that which is essential in the cosmic movement. Just as our self constitutes our mind, body, life, senses, so that Self constitutes all mind, body, life, senses; it is the origin and essentiality of things. Just as the gods govern, supported by our self, the cosmos of our individual being, the action of our mind, senses and life, so the Lord governs as Mind of the mind, Sense of the sense, Life of the life, supporting His active divinity by His silent essential self-being, all cosmos and all form of being. As we have gone behind the forms of the cosmos to that which is essential in their being and movement and found our self and the gods, so we have to go behind our self and the gods and find the one supreme Self and the one supreme Godhead. Then we can say, "I think that I know."

But at once we have to qualify our assertion. I think not that I know perfectly, for that is impossible in the terms of our instruments of knowledge. I do not think for a moment that I can know the Unknowable, that That can be put into the forms through which I must arrive at the Self and Lord; but at the same time I am no longer in ignorance, I know the Brahman in

the only way in which I can know Him, in His self-revelation to me in terms not beyond the grasp of my psychology, manifest as the Self and the Lord. The mystery of existence is revealed in a way that utterly satisfies my being because it enables me first to comprehend it through these figures as far as it can be comprehended by me and, secondly, to enter into, to live in, to be one in law and being with and even to merge myself in the Brahman.

If we fancy that we have grasped the Brahman by the mind and in that delusion fix down our knowledge of Him to the terms our mentality has found, then our knowledge is no knowledge; it is the little knowledge that turns to falsehood. So, too, those who try to fix Him into our notion of the fundamental ideas in which we discern Him by the thought that rises above ordinary mental perception, have no real discernment of the Brahman, since they take certain idea-symbols for the Reality. On the other hand, if we recognise that our mental perceptions are simply so many clues by which we can rise beyond mental perception and if we use these idea-symbols and the arrangement of them which our thought makes in order to go beyond the symbol to that reality, then we have rightly used mind and the higher discernment for their supreme purpose. Mind and the higher discernment are satisfied of the Brahman even in being exceeded by Him.

The mind can only reflect in a sort of supreme understanding and awakening the form, the image of the

Supreme as He shows Himself to our mentality. Through this reflection we find, we know; the purpose of knowledge is accomplished, for we find immortality, we enter into the law, the being, the beatitude of the Brahman-consciousness. By self-realisation of Brahman as our self we find the force, the divine energy which lifts us beyond the limitation, weakness, darkness, sorrow, all-pervading death of our mortal existence; by the knowledge of the one Brahman in all beings and in all the various movement of the cosmos we attain beyond these things to the infinity, the omnipotent being, the omniscient light, the pure beatitude of that divine existence.

This great achievement must be done here in this mortal world, in this limited body; for if we do it, we arrive at our true existence and are no longer bound down to our phenomenal becoming; but if here we find it not, great is the loss and perdition; for we remain continually immersed in the phenomenal life of the mind and body and do not rise above it into the true supramental existence. Nor, if we miss it here, will death give it to us by our passage to another and less difficult world. Only those who use their awakened and enlightened thought to distinguish and discover that One and Immortal in all existences, the all-originating self, the all-inhabiting Lord, can make the real passage which transcends life and death, can pass out of this mortal status, can press beyond and rise upward into a world-transcending immortality.

This, then, and no other is the means to be seized on and the goal to be reached. "There is no other path for the great journey." The Self and the Lord are that indeterminable, unknowable, ineffable Parabrahman and when we seek rather that which is indeterminable and unknowable to us, it is still the Self and the Lord always that we find, though by an attempt which is not the straight and possible road intended for the embodied soul seeking here to accomplish its true existence.[1] They are the self-manifested Reality which so places itself before man as the object of his highest aspiration and the fulfilment of all his activities.

[1] Gita.

XIII

FROM its assertion of the relative knowableness of the unknowable Brahman and the justification of the soul's aspiration towards that which is beyond its present capacity and status the Upanishad turns to the question of the means by which that high-reaching aspiration can put itself into relation with the object of its search. How is the veil to be penetrated and the subject consciousness of man to enter into the master-consciousness of the Lord? What bridge is there over this gulf? Knowledge has already been pointed out as the supreme means open to us, a knowledge which begins by a sort of reflection of the true existence in the awakened mental understanding. But Mind is one of the gods; the Light behind it is indeed the greatest of the gods, Indra. Then, an awakening of all the gods through their greatest to the essence of that which they are, the one Godhead which they represent. By the mentality opening itself to the Mind of our mind, the sense and speech also will open themselves to the Sense of our sense and to the Word behind our speech and the life to the Life of our life. The Upanishad proceeds to develop this consequence of its central suggestion by a striking parable or apologue.

The gods, the powers that affirm the Good, the Light, the Joy and Beauty, the Strength and Mastery have

found themselves victorious in their eternal battle with the powers that deny. It is Brahman that has stood behind the gods and conquered for them; the Master of all who guides all has thrown His deciding will into the balance, put down his darkened children and exalted the children of Light. In this victory of the Master of all, the gods are conscious of a mighty development of themselves, a splendid efflorescence of their greatness in man, their joy, their light, their glory, their power and pleasure. But their vision is as yet sealed to their own deeper truth; they know of themselves, they know not the Eternal; they know the godheads, they do not know God. Therefore they see the victory as their own, the greatness as their own. This opulent efflorescence of the gods and uplifting of their greatness and light is the advance of man to his ordinary ideal of a perfectly enlightened mentality, a strong and sane vitality, a well-ordered body and senses, a harmonious, rich, active and happy life, the Hellenic ideal which the modern world holds to be our ultimate potentiality. When such an efflorescence takes place whether in the individual or the kind, the gods in man grow luminous, strong, happy; they feel they have conquered the world and they proceed to divide it among themselves and enjoy it.

But such is not the full intention of Brahman in the universe or in the creature. The greatness of the gods is His own victory and greatness, but it is only given in order that man may grow nearer to the point

at which his faculties will be strong enough to go beyond themselves and realise the Transcendent. Therefore Brahman manifests Himself before the exultant gods in their well-ordered world and puts to them by His silence the heart-shaking, the world-shaking question, "If ye are all, then what am I? for see, I am and I am here." Though He manifests, He does not reveal Himself, but is seen and felt by them as a vague and tremendous presence, the Yaksha, the Daemon, the Spirit, the unknown Power, the Terrible beyond good and evil for whom good and evil are instruments towards His final self-expression. Then there is alarm and confusion in the divine assembly; they feel a demand and a menace, on the side of the evil the possibility of monstrous and appalling powers yet unknown and unmastered which may wreck the fair world they have built, upheave and shatter to pieces the brilliant harmony of the intellect, the aesthetic mind, the moral nature, the vital desires, the body and senses which they have with such labour established, on the side of the good the demand of things unknown which are beyond all these and therefore are equally a menace, since the little which is realised cannot stand against the much that is unrealised, cannot shut out the vast, the infinite that presses against the fragile walls we have erected to define and shelter our limited being and pleasure. Brahman presents itself to them as the Unknown; the gods knew not what was this Daemon.

Therefore Agni first arises at their bidding to discover its nature, limits, identity. The gods of the Upanishad differ in one all-important respect from the gods of the Rig Veda; for the latter are not only powers of the One, but conscious of their source and true identity; they know the Brahman, they dwell in the supreme Godhead, their origin, home and proper plane is the superconscient Truth. It is true they manifest themselves in man in the form of human faculties and assume the appearance of human limitations, manifest themselves in the lower cosmos and assume the mould of its cosmic operations; but this is only their lesser and lower movement and beyond it they are for ever the One, the Transcendent and Wonderful, the Master of Force and Delight and Knowledge and Being. But in the Upanishads the Brahman idea has grown and cast down the gods from this high pre-eminence so that they appear only in their lesser human and cosmic workings. Much of their other Vedic aspects they keep. Here the three gods Indra, Vayu, Agni represent the cosmic Divine on each of its three planes, Indra on the mental, Vayu on the vital, Agni on the material. In that order, therefore, beginning from the material they approach the Brahman.

Agni is the heat and flame of the conscious force in Matter which has built up the universe; it is he who has made life and mind possible and developed them in the material universe where he is the greatest deity. Especially he is the primary impeller of speech of

which Vayu is the medium and Indra the lord. This heat of conscious force in Matter is Agni Jatavedas, the knower of all births; of all things born, of every cosmic phenomenon he knows the law, the process, the limit, the relation. If then it is some mighty Birth of the cosmos that stands before them, some new indeterminate developed in the cosmic struggle and process, who shall know him, determine his limits, strength, potentialities if not Agni Jatavedas?

Full of confidence he rushes towards the object of his search and is met by the challenge "Who art thou? What is the force in thee?" His name is Agni Jatavedas, the Power that is at the basis of all birth and process in the material universe and embraces and knows their workings and the force in him is this that all that is thus born, he as the flame of Time and Death can devour. All things are his food which he assimilates and turns into material of new birth and formation. But this all-devourer cannot devour with all his force a fragile blade of grass so long as it has behind it the power of the Eternal. Agni is compelled to return, not having discovered. One thing only is settled that this Daemon is no Birth of the material cosmos, no transient thing that is subject to the flame and breath of Time; it is too great for Agni.

Another god rises to the call. It is Vayu Matariswan, the great Life-Principle, he who moves, breathes, expands infinitely in the mother element. All things in the universe are the movement of this mighty Life;

it is he who has brought Agni and placed him secretly in all existence; for him the worlds have been upbuilded that Life may move in them, that it may act, that it may riot and enjoy. If this Daemon be no birth of Matter, but some stupendous Life-force active whether in the depths or on the heights of being, who shall know it, who shall seize it in his universal expansion if not Vayu Matariswan?

There is the same confident advance upon the object, the same formidable challenge "Who art thou? What is the force in thee?" This is Vayu Matariswan and the power in him is this that he, the Life, can take all things in his stride and growth and seize on them for his mastery and enjoyment. But even the veriest frailest trifle he cannot seize and master so long as it is protected against him by the shield of the Omnipotent. Vayu too returns, not having discovered. One thing only is settled that this is no form or force of cosmic Life which operates within the limits of the all-grasping vital impulse; it is too great for Vayu.

Indra next arises, the Puissant, the Opulent. Indra is the power of the Mind; the senses which the Life uses for enjoyment, are operations of Indra which he conducts for knowledge and all things that Agni has upbuilt and supports and destroys in the universe are Indra's field and the subject of his functioning. If then this unknown Existence is something that the senses can grasp or, if it is something that the mind can envisage, Indra shall know it and make it part of

his opulent possessions. But it is nothing that the senses can grasp or the mind envisage, for as soon as Indra approaches it, it vanishes. The mind can only envisage what is limited by Time and Space and this Brahman is that which, as the Rig Veda has said, is neither today nor tomorrow and though it moves and can be approached in the conscious being of all conscious existences, yet when the mind tries to approach it and study it in itself, it vanishes from the view of the mind. The Omnipresent cannot be seized by the senses, the Omniscient cannot be known by the mentality.

But Indra does not turn back from the quest like Agni and Vayu; he pursues his way through the highest ether of the pure mentality and there he approaches the Woman, the many-shining, Uma Haimavati; from her he learns that this Daemon is the Brahman by whom alone the gods of mind and life and body conquer and affirm themselves, and in whom alone they are great. Uma is the supreme Nature from whom the whole cosmic action takes its birth; she is the pure summit and highest power of the One who here shines out in many forms. From this supreme Nature which is also the supreme Consciousness the gods must learn their own truth; they must proceed by reflecting it in themselves instead of limiting themselves to their own lower movement. For she has the knowledge and consciousness of the One, while the lower nature of mind, life and body can only envisage the many. Although there-

fore Indra, Vayu and Agni are the greatest of the gods, the first coming to know the existence of the Brahman, the others approaching and feeling the touch of it, yet it is only by coming into contact with the supreme consciousness and reflecting its nature and by the elimination of the vital, mental, physical egoism so that their whole function shall be to reflect the One and Supreme that Brahman can be known by the gods in us and possessed. The conscious force that supports our embodied life must become simply and purely a reflector of that supreme Consciousness and Power of which its highest ordinary action is only a twilight figure; the Life must become a passively potent reflection and pure image of that supreme Life which is greater than all our utmost actual and potential vitality; the Mind must resign itself to be no more than a faithful mirror of the image of the superconscient Existence. By this conscious surrender of mind, life and senses to the Master of our senses, life and mind who alone really governs their action, by this turning of the cosmic existence into a passive reflection of the eternal being and a faithful reproductor of the nature of the Eternal we may hope to know and through knowledge to rise into that which is superconscient to us; we shall enter into the Silence that is master of an eternal, infinite, free and all-blissful activity.

XIV

THE means of the knowledge of Brahman are, we have seen, to get back behind the forms of the universe to that which is essential in the cosmos—and that which is essential is twofold, the gods in Nature and the self in the individual,—and then to get behind these to the Beyond which they represent. The practical relation of the gods to Brahman in this process of divine knowledge has been already determined. The cosmic functionings through which the gods act, mind, life, speech, senses, body, must become aware of something beyond them which governs them, by which they are and move, by whose force they evolve, enlarge themselves and arrive at power and joy and capacity; to that they must turn from their ordinary operations; leaving these, leaving the false idea of independent action and self-ordering which is an egoism of mind and life and sense they must become consciously passive to the power, light and joy of something which is beyond themselves. What happens then is that this divine Unnameable reflects Himself openly in the gods. His light takes possession of the thinking mind, His power and joy of the life, His light and rapture of the emotional mind and the senses. Something of the supreme image of Brahman falls upon the world-nature and changes it into divine nature.

All this is not done by a sudden miracle. It comes by flashes, revelations, sudden touches and glimpses; there is as if a leap of the lightning of revelation flaming out from those heavens for a moment and then returning into its secret source; as if the lifting of the eyelid of an inner vision and its falling again because the eye cannot look long and steadily on the utter light. The repetition of these touches and visitings from the Beyond fixes the gods in their upward gaze and expectation, constant repetition fixes them in a constant passivity; not moving out any longer to grasp at the forms of the universe mind, life and senses will more and more be fixed in the memory, in the understanding, in the joy of the touch and vision of that transcendent glory which they have now resolved to make their sole object; to that only they will learn to respond and not to the touches of outward things. The silence which has fallen on them and which is now their foundation and status will become their knowledge of the eternal silence which is Brahman; the response of their functioning to a supernal light, power, joy will become their knowledge of the eternal activity which is Brahman. Other status, other response and activity they will not know. The mind will know nothing but the Brahman, think of nothing but the Brahman, the Life will move to, embrace, enjoy nothing but the Brahman, the eye will see, the ear hear, the other senses sense nothing but the Brahman.

But is then a complete oblivion of the external the

goal? Must the mind and senses recede inward and fall into an unending trance and the life be for ever stilled? This is possible, if the soul so wills, but it is not inevitable and indispensable. The Mind is cosmic, one in all the universe; so too are the Life, and the Sense, so too is Matter of the body; and when they exist in and for the Brahman only, they will not only know this but will sense, feel and live in that universal unity. Therefore to whatever thing they turn which to the individual sense and mind and life seems now external to them, there also it is not the form of things which they will know, think of, sense, embrace and enjoy, but always and only the Brahman. Moreover, the external will cease to exist for them, because nothing will be external but all things internal to us, even the whole world and all that is in it. For the limit of ego, the wall of individuality will break; the individual Mind will cease to know itself as individual, it will be conscious only of universal Mind one everywhere in which individuals are only knots of the one mentality; so the individual life will lose its sense of separateness and live only in and as the one life in which all individuals are simply whirls of the indivisible flood of Pranic activity; the very body and senses will be no longer conscious of a separated existence, but the real body which the man will feel himself to be physically will be the whole Earth and the whole universe and the whole indivisible form of things wheresoever existent, and the senses also will be converted to this principle of sen-

sation so that even in what we call the external, the eye will see Brahman only in every sight, the ear will hear Brahman only in every sound, the inner and outer body will feel Brahman only in every touch and the touch itself as if internal in the greater body. The soul whose gods are thus converted to this supreme law and religion, will realise in the cosmos itself and in all its multiplicity the truth of the One besides whom there is no other or second. Moreover, becoming one with the formless and infinite, it will exceed the universe itself and see all the worlds not as external, not even as commensurate with itself, but as if within it.

And in fact, in the higher realisation it will not be Mind, Life, Sense of which even the mind, life and sense themselves will be originally aware, but rather that which constitutes them. By this process of constant visiting and divine touch and influence the Mind of the mind, that is to say, the superconscient Knowledge will take possession of the mental understanding and begin to turn all its vision and thinking into luminous stuff and vibration of light of the Supermind. So too the sense will be changed by the visitings of the Sense behind the sense and the whole sense-view of the universe itself will be altered so that the vital, mental and supramental will become visible to the sense with the physical only as their last, outermost and smallest result. So too the Life will become a conscious movement of the infinite Conscious-Force; it will be impersonal, unlimited by any particular acts

and enjoyment, unbound to their results, untroubled by the dualities or the touch of sin and suffering, grandiose, boundless, immortal. The material world itself will become for these gods a figure of the infinite, luminous and blissful Superconscient.

This will be the transfiguration of the gods, but what of the self? For we have seen that there are two fundamental entities, the gods and the self, and the self in us is greater than the cosmic Powers, its Godward destination more vital to our perfection and self-fulfilment than any transfiguration of these lesser deities. Therefore not only must the gods find their one Godhead and resolve themselves into it; that is to say, not only must the cosmic principles working in us resolve themselves into the working of the One, the Principle of all principles, so that they shall become only a unified existence and single action of That in spite of all play of differentiation, but also and with a more fundamental necessity the self in us which supports the action of the gods must find and enter into the one Self of all individual existences, the indivisible Spirit to whom all souls are no more than dark or luminous centres of its consciousness.

This the self of man, since it is the essentiality of a mental being, will do through the mind. In the gods the transfiguration is effected by the Superconscient itself visiting their substance and opening their vision with its flashes until it has transformed them; but the mind is capable of another action which is only

apparently movement of mind, but really the movement of the self towards its own reality. The mind seems to go to That, to attain to it; it is lifted out of itself into something beyond and although it falls back, still by the mind the will of knowledge in the mental thought continually and at last continuously remembers that into which it has entered. On this the Self through the mind seizes and repeatedly dwells and so doing it is finally caught up into it and at last able to dwell securely in that transcendence. It transcends the mind, it transcends its own mental individualisation of the being, that which it now knows as itself; it ascends and takes foundation in the Self of all and in the status of self-joyous infinity which is the supreme manifestation of the Self. This is the transcendent immortality, this is the spiritual existence which the Upanishads declare to be the goal of man and by which we pass out of the mortal state into the heaven of the Spirit.

What then happens to the gods and the cosmos and all that the Lord develops in His being? Does it not all disappear? Is not the transfiguration of the gods even a mere secondary state through which we pass towards that culmination and which drops away from us as soon as we reach it? And with the disappearance of the gods and the cosmos does not the Lord too, the Master-Consciousness, disappear so that nothing is left but the one pure indeterminate Existence self-blissful in an eternal inaction and non-creation? Such was the

conclusion of the later Vedanta in its extreme monistic form and such was the sense which it tried to read into all the Upanishads; but it must be recognised that in the language whether of the Isha or the Kena Upanishad there is absolutely nothing, not even a shade or a nuance pointing to it. If we want to find it there, we have to put it in by force, for the actual language used favours instead the conclusion of other Vedantic systems, which considered the goal to be the eternal joy of the soul in a Brahmaloka or world of the Brahman in which it is one with the infinite existence and yet in a sense still a soul able to enjoy differentiation in the oneness.

In the next verse we have the culmination of the teaching of the Upanishad, the result of the great transcendence which it has been setting forth and afterwards the description of the immortality to which the souls of knowledge attain when they pass beyond the mortal status. It declares that Brahman is in its nature "That Delight," *Tadvanam.* "Vana" is the Vedic word for delight or delightful, and "*Tadvanam*" means therefore the transcendent Delight, the all-blissful Ananda of which the Taittiriya Upanishad speaks as the highest Brahman from which all existences are born, by which all existences live and increase and into which all existences arrive in their passing out of death and birth. It is as this transcendent Delight that the Brahman must be worshipped and sought. It is this beatitude therefore which is meant by the

immortality of the Upanishads. And what will be the result of knowing and possessing Brahman as the supreme Ananda? It is that towards the knower and possessor of the Brahman is directed the desire of all creatures. In other words, he becomes a centre of the divine Delight shedding it on all the world and attracting all to it as to a fountain of joy and love and self-fulfilment in the universe.

This is the culmination of the teaching of the Upanishad; there was a demand for the secret teaching that enters into the ultimate truth, the Upanishad, and in response this doctrine has been given. It has been uttered, the Upanishad of the Brahman, the hidden ultimate truth of the supreme Existence; its beginning was the search for the Lord, Master of mind, life, speech and senses in whom is the absolute of mind, the absolute of life, the absolute of speech and senses and its close is the finding of Him as the transcendent Beatitude and the elevation of the soul that finds and possesses it into a living centre of that Delight towards which all creatures in the universe shall turn as to a fountain of its ecstasies.

* * *

The Upanishad closes with two verses which seem to review and characterise the whole work in the manner of the ancient writings when they have drawn to their close. This Upanishad or gospel of the inmost Truth

of things has for its foundation, it is said, the practice of self-mastery, action and the subdual of the sense-life to the power of the Spirit. In other words, life and works are to be used as a means of arriving out of the state of subjection proper to the soul in the ignorance into a state of mastery which brings it nearer to the absolute self-mastery and all-mastery of the supreme Soul seated in the knowledge. The Vedas, that is to say, the utterances of the inspired seers and the truths they hold, are described as all the limbs of the Upanishad; in other words, all the convergent lines and aspects, all the necessary elements of this great practice, this profound psychological self-training and spiritual aspiration are set forth in these great Scriptures, channels of supreme knowledge and indicators of a supreme discipline. Truth is its home; and this Truth is not merely intellectual verity,—for that is not the sense of the word in the Vedic writings, —but man's ultimate human state of true being, true consciousness, right knowledge, right works, right joy of existence, all indeed that is contrary to the falsehood of egoism and ignorance. It is by these means, by using works and self-discipline for mastery of oneself and for the generation of spiritual energy, by fathoming in all its parts the knowledge and repeating the high example of the great Vedic seers and by living in the Truth that one becomes capable of the great ascent which the Upanishad opens to us.

The goal of the ascent is the world of the true and

vast existence of which the Veda speaks as the Truth that is the final goal and home of man. It is described here as the greater infinite heavenly world, (Swargaloka —Swarloka of the Veda), which is not the lesser Swarga of the Puranas or the lesser Brahmaloka of the Mundaka Upanishad, its world of the sun's rays to which the soul arrives by works of virtue and piety, but falls from them by the exhaustion of their merit; it is the higher Swarga or Brahman-world of the Katha which is beyond the dual symbols of birth and death, the higher Brahman-worlds of the Mundaka which the soul enters by knowledge and renunciation. It is therefore a state not belonging to the Ignorance, but to Knowledge. It is, in fact, the infinite existence and beatitude of the soul in the being of the all-blissful existence; it is too the higher status, the light of the Mind beyond the mind, the joy and eternal mastery of the Life beyond the life, the riches of the Sense beyond the senses. And the soul finds in it not only its own largeness but finds and possesses the infinity of the One and it has firm foundation in that immortal state because there a supreme Silence and eternal Peace are the secure foundation of eternal Knowledge and absolute Joy.

XV

We have now completed our review of this Upanishad; we have considered minutely the bearings of its successive utterances and striven to make as precise as we can to the intelligence the sense of the puissant phrases in which it gives us its leading clues to that which can never be entirely expressed by human speech. We have some idea of what it means by that Brahman, by the Mind of mind, the Life of life, the Sense of sense, the Speech of speech, by the opposition of ourselves and the gods, by the Unknowable who is yet not utterly unknowable to us, by the transcendence of the mortal state and the conquest of immortality.

Fundamentally its teaching reposes on the assertion of three states of existence, the human and mortal, the Brahman-consciousness which is the absolute of our relativities, and the utter Absolute which is unknowable. The first is in a sense a false status of misrepresentation because it is a continual term of apparent opposites and balancings where the truth of things is a secret unity; we have here a bright or positive figure and a dark or negative figure and both are figures, neither the Truth; still in that we now live and through that we have to move to the Beyond. The second is the Lord of all this dual action who is beyond it; He is the

truth of Brahman and not in any way a falsehood or misrepresentation, but the truth of it as attained by us in our eternal supramental being; in Him are the absolutes of all that here we experience in partial figures. The Unknowable is beyond our grasp because though it is the same Reality, yet it exceeds even our highest term of eternal being and is beyond Existence and Non-existence; it is therefore to the Brahman, the Lord who has a relation to what we are that we must direct our search if we would attain beyond what temporarily seems to what eternally is.

The attainment of the Brahman is our escape from the mortal status into Immortality, by which we understand not the survival of death, but the finding of our true self of eternal being and bliss beyond the dual symbols of birth and death. By immortality we mean the absolute life of the soul as opposed to the transient and mutable life in the body which it assumes by birth and death and rebirth and superior also to its life as the mere mental being who dwells in the world subjected helplessly to this law of death and birth or seems at least by his ignorance to be subjected to this and to other laws of the lower Nature. To know and possess its true nature, free, absolute, master of itself and its embodiments is the soul's means of transcendence, and to know and possess this is to know and possess the Brahman. It is also to rise out of mortal world into immortal world, out of world of bondage into world of largeness, out of finite world

into infinite world. It is to ascend out of earthly joy and sorrow into a transcendent Beatitude.

This must be done by the abandonment of our attachment to the figure of things in the mortal world. We must put from us its death and dualities if we would compass the unity and immortality. Therefore it follows that we must cease to make the goods of this world or even its right, light and beauty our object of pursuit; we must go beyond these to a supreme Good, a transcendent Truth, Light and Beauty in which the opposite figures of what we call evil disappear. But still, being in this world, it is only through something in this world itself that we can transcend it; it is through its figures that we must find the absolute. Therefore, we scrutinise them and perceive that there are first these forms of mind, life, speech and sense, all of them figures and imperfect suggestions, and then behind them the cosmic principles through which the One acts. It is to these cosmic principles that we must proceed and turn them from their ordinary aim and movement in the world to find their own supreme aim and absolute movement in their own one Godhead, the Lord, the Brahman; they must be drawn to leave the workings of ordinary mind and find the superconscient Mind, to leave the workings of ordinary speech and sense and find the supra-mental Sense and original Word, to leave the apparent workings of mundane Life and find the transcendent Life.

Besides the gods, there is our self, the spirit within

who supports all this action of the gods. Our spirit too must turn from its absorption in its figure of itself as it sees it involved in the movement of individual life, mind, body and subject to it and must direct its gaze upward to its own supreme Self who is beyond all this movement and master of it all. Therefore the mind must indeed become passive to the divine Mind, the sense to the divine Sense, the life to the divine Life and by receptivity to constant touches and visitings of the highest be transfigured into a reflection of these transcendences; but also the individual self must through the mind's aspiration upwards, through up-liftings of itself beyond, through constant memory of the supreme Reality in which during these divine moments it has lived, ascend finally into that Bliss and Power and Light.

But this will not necessarily mean the immersion into an all-oblivious Being eternally absorbed in His own inactive self-existence. For the mind, sense, life going beyond their individual formations find that they are only one centre of the sole Mind, Life, Form of things and therefore they find Brahman in that also and not only in an individual transcendence; they bring down the vision of the superconscient into that also and not only into their own individual workings. The mind of the individual escapes from its limits and becomes the one universal mind, his life the one universal life, his bodily sense the sense of the whole universe and even more as his own indivisible Brahman-body. He per-

ceives the universe in himself and he perceives also his self in all existences and knows it to be the one, the omnipresent, the single-multiple all-inhabiting Lord and Reality. Without this realisation he has not fulfilled the conditions of immortality. Therefore it is said that what the sages seek is to distinguish and see the Brahman in all existences; by that discovery, realisation and possession of Him everywhere and in all they attain to their immortal existence.

Still although the victory of the gods, that is to say, the progressive perfection of the mind, life, body in the positive terms of good, right, joy, knowledge, power is recognised as a victory of the Brahman and the necessity of using life and human works in the world as a means of preparation and self-mastery is admitted, yet a final passing away into the infinite heavenly world or status of the Brahman-consciousness is held out as the goal. And this would seem to imply a rejection of the life of the cosmos. Well then may we ask, we the modern humanity more and more conscious of the inner warning of that which created us, be it Nature or God, that there is a work for the race, a divine purpose in its creation which exceeds the salvation of the individual soul, because the universal is more real than the individual, we who feel more and more, in the language of the Koran, that the Lord did not create heaven and earth in a jest, that Brahman did not begin dreaming this world-dream in a moment of aberration and delirium, —well may we ask whether this gospel of individual

salvation is all the message even of this purer, earlier, more catholic Vedanta. If so, then Vedanta at its best is a gospel for the saint, the ascetic, the monk, the solitary, but it has not a message which the widening consciousness of the world can joyfully accept as the word for which it was waiting. For there is evidently something vital that has escaped it, a profound word of the riddle of existence from which it has turned its eyes or which it was unable or thought it not worth while to solve.

Now certainly there is an emphasis in the Upanishads increasing steadily as time goes on into an over-emphasis, on the salvation of the individual, on his rejection of the lower cosmic life. This note increases in them as they become later in date, it swells afterwards into the rejection of all cosmic life whatever and that becomes finally in later Hinduism almost the one dominant and all-challenging cry. It does not exist in the earlier Vedic revelation where individual salvation is regarded as a means towards a great cosmic victory, the eventual conquest of heaven and earth by the superconscient Truth and Bliss, and those who have achieved the victory in the past are the conscious helpers of their yet battling posterity. If this earlier note is missing in the Upanishads, then,—for great as are these Scriptures, luminous, profound, sublime in their unsurpassed truth, beauty and power, yet it is only the ignorant soul that will make itself the slave of a book,—then in using them as an aid to knowledge we must insistently call back

that earlier missing note, we must seek elsewhere a solution for the word of the riddle that has been ignored. The Upanishad alone of extant scriptures gives us without veil or stinting, with plenitude and a noble catholicity the truth of the Brahman; its aid to humanity is therefore indispensable. Only, where anything essential is missing, we must go beyond the Upanishads to seek it,—as for instance, when we add to its emphasis on divine knowledge the indispensable ardent emphasis of the later teachings upon divine love and the high emphasis of the Veda upon divine works.

The Vedic gospel of a supreme victory in heaven and on earth for the divine in man, the Christian gospel of a kingdom of God and divine city upon earth, the Puranic idea of progressing Avataras ending in the kingdom of the perfect and the restoration of the golden Age, not only contain behind their forms a profound truth, but they are necessary to the religious sense in mankind. Without it the teaching of the vanity of human life and of a passionate fleeing and renunciation can only be powerful in passing epochs or else on the few strong souls in each age that are really capable of these things. The rest of humanity will either reject the creed which makes that its foundation or ignore it in practice while professing it in precept or else must sink under the weight of its own impotence and the sense of the illusion of life or of the curse of God upon the world as mediaeval Christendom sank into ignorance and obscurantism or later India into stagnant torpor and the petti-

ness of a life of aimless egoism. The promise for the individual is well, but the promise for the race is also needed. Our father Heaven must remain bright with the hope of deliverance, but also our mother Earth must not feel herself for ever accursed.

It was necessary at one time to insist even exclusively on the idea of individual salvation so that the sense of a Beyond might be driven into man's mentality, as it was necessary at one time to insist on a heaven of joys for the virtuous and pious so that man might be drawn by that shining bait towards the practice of religion and the suppression of his unbridled animality. But as the lures of earth have to be conquered, so also have the lures of heaven. The lure of a pleasant Paradise of the rewards of virtue has been rejected by man; the Upanishads belittled it ages ago in India and it is now no longer dominant in the mind of the people; the similar lure in popular Christianity and popular Islam has no meaning for the conscience of modern humanity. The lure of a release from birth and death and withdrawal from the cosmic labour must also be rejected, as it was rejected by Mahayanist Buddhism which held compassion and helpfulness to be greater than Nirvana. As the virtues we practise must be done without demand of earthly or heavenly reward, so the salvation we seek must be purely internal and impersonal; it must be the release from egoism, the union with the Divine, the realisation of our universality as well as our transcendence, and no salvation should be valued which takes

us away from the love of God in humanity and the help we can give to the world. If need be, it must be taught, "Better hell with the rest of our suffering brothers than a solitary salvation."

Fortunately, there is no need to go to such lengths and deny one side of the truth in order to establish another. The Upanishad itself suggests the door of escape from any over-emphasis in its own statement of the truth. For the man who knows and possesses the supreme Brahman as the transcendent Beatitude becomes a centre of that delight to which all his fellows shall come, a well from which they can draw the divine waters. Here is the clue that we need. The connection with the universe is preserved for the one reason which supremely justifies that connection; it must subsist not from the desire of personal earthly joy as with those who are still bound, but for help to all creatures. Two then are the objects of the high-reaching soul, to attain the Supreme and to be for ever for the good of all the world,—even as Brahman Himself; whether here or elsewhere, does not essentially matter; still where the struggle is thickest, there should be the hero of the spirit, that is surely the highest choice of the son of Immortality; the earth calls most, because it has most need of him, to the soul that has become one with the universe.

And the nature of the highest good that can be done is also indicated,—though other lower forms of help are not therefore excluded. To assist in the lesser

victories of the gods which must prepare the supreme victory of the Brahman may well be and must be in some way or other a part of our task; but the greatest helpfulness of all is this, to be a human centre of the Light, the Glory, the Bliss, the Strength, the Knowledge of the Divine Existence through whom it shall communicate itself lavishly to other men and attract by its magnet of delight their souls to that which is the Highest.

